

## A black and white photograph of a small, dark, textured book titled "HOLY BIBLE" on its cover. The book is standing upright, slightly tilted, with a bookmark visible at the bottom. The background is a light, textured surface with faint, stylized line drawings of a landscape and a building.

July, 1932

**Price 15¢**



WHATSOEVER things  
are true,  
whatsoever things are honest,  
whatsoever things are just,  
whatsoever things are pure,  
whatsoever things are lovely,  
whatsoever things are of  
good report; if there be any  
virtue, and if there be any  
praise, *think on these things.*

# WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIV

JULY, 1932

Number 7

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Through

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## Who's Who in This Issue

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# The First Page

OUR cover symbolizes in a graphic way the complex life of today—yet a life for which the Bible is still all sufficient. It is appropriate particularly for its portrayal of the theme of Social Welfare to which this number is largely devoted. It is adapted from a poster of the American Bible Society to which we are indebted for its use, as we are also for the statement by Dr. Lynn Harold Hough on page 5 which is a portion of a brochure published for use by the American Bible Society.

IN HIS open letter to a pastor on page 14, Ecclesiasticus touches on a subject that is receiving needed attention just now. The opening of our many closed churches should be a matter of serious concern to our people. In our May issue, our Ministry Number, attention was called to the situation in an article by Arthur Dillinger of Iowa, and a recent letter from Dr. George Campbell of St. Louis to all our national papers emphasized its gravity. Dr. Campbell's letter, which we handed to Ecclesiasticus to stimulate thinking he was already doing along this line, said in part:

Don't you think what we need is a national crusade of some kind to keep our churches open? Many of them are being closed to save money. This is not fair to the preachers or to the kingdom. The best kind of a pension for ministers just now is a job in their chosen work. Our congregational form of government puts the responsibility upon the local church. Many of them take the easy way out of getting along without preaching.

We are happy to note that Ecclesiasticus goes a step further than Dr. Campbell in urging unemployed preachers to volunteer their services to pastorless churches

in order that both might be benefited thereby.

THE voice of youth is today being heard and heeded in discussions of world peace as representing a group which "has a particular right" to demand assurance of a permanent peace. The speech of James Frederick Green before the World Disarmament Conference in Geneva last fall (page 12) has echoed around the world, carrying the endorsement of the youth of many other nations besides those of the United States and Great Britain for whom he served as official spokesman.

THE question raised by Dr. Walter S. Athearn on page 18 concerning the future of church colleges is one that is crowding in upon the educational picture with increasing force. As president of Butler University, Indianapolis, Dr. Athearn is in a position to make a constructive contribution toward the solution of the problem. His article is a portion of an address he delivered at the Indiana State Convention in May.

PROHIBITION forces are girding themselves for battle as the wets open volley after volley of fire upon the Eighteenth Amendment. All prohibition material in this number has been prepared on the eve of the two major political conventions in Chicago, and as the time for the gatherings draws near, a resubmission plank in some form seems to be imminent in both platforms. Whatever the outcome, the situation is serious enough to command the active support of every advocate of temperance.

ALTHOUGH she is perhaps best known for her service to humanity through Hull House, Chicago, no woman living today deserves the title of "princess of peace" as much as Jane Addams whose incessant activity in the interests of world peace brought her the award of the Nobel prize this year. Miss Addams has been characterized as the greatest among modern women by universal consent, a lover of humanity and a social statesman of sanity, saintliness and serene idealism. The interview obtained with her by Mrs. Broas outlined on page 10 holds much food for thought for those concerned with outlawing war.

EVERY day brings additional evidence that men are reading WORLD CALL more and more. No better indication of this could be found than that expressed in numerous letters which come to our desk of which the following two are but samples:

Times are hard, preachers are short, but I cannot do without WORLD CALL. "Strangers at the Door" by Helen Welshimer was worth the price alone.

JOHN T. STIVERS.

*San Bernardino, Calif.*

Have been absent and just received my expiration letter. Of course I wish to renew. WORLD CALL is indispensable.

E. S. JOUETT.

*Louisville, Ky.*

THE editorial department is welcoming Harold Fey this month as its new chief. Although he does not begin active service until July 1, Mr. Fey has been in the office for the last week in June, accustoming himself to the editor's easy chair. The August issue will carry his name on the masthead and subsequent numbers will carry the imprint of his work.



# WORLD CALL

VOLUME XIV

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## The Church in Politics

**R**ELIGION has no solution for the specific social questions that crowd in upon us today. No thinking man looks to it for a decision as to whether the gold standard should stand or fall; whether tariff or free trade should be the order of the day. Wise religious leaders are in full sympathy with the complete separation of church and state. Few of them can be heard praying that stocks will go up and taxes down. Not only because they have a human suspicion that their prayers would be in vain, but because they know the specific solution of any problem of human relationship is not the concern of divine providence.

Our God is concerned with our fundamental attitudes. If they be right and honest, he can leave the rest to us. He is concerned not about what decisions we finally make but that we be actuated in all things by the spirit of love and truth and justice. When the actions of men spring from these qualities, the moral sense of men is to be trusted.

Without apology the church of our God stands for these fundamental principles in social behavior. When it sees love flaunted and hate glorified, it raises its voice in protest. When it sees truth pilloried, it proclaims against the false. When it sees justice denied, it calls for the forces of righteousness to war against the oppressor. It stands for moral betterment in community life, and when degrading influences hold sway it hurls its strength against them. If this be "the church in politics," make the most of it!

**T**HIS summer and fall in the heat of political campaigns we will doubtless be hearing much of this charge against the church. It will be indicted many times for concerning itself with things "outside its province."

As completely as religious leaders believe in the separation of church and state, so completely do they disbelieve in the separation of church and life. The church is not in politics except as political measures violate the principles of right living which the church holds in sacred trust. To do less than stand for these principles would prove the church unworthy of its high calling.



## The Fundamental Cause of the Depression

IN A STATEMENT addressed particularly to young people and to graduating classes, Roger W. Babson, statistician and business analyst, ascribes the business depression to such forces of unrighteousness as dishonesty, waste and inefficiency. A calamity of debts, he explains, has overcome commercial and national progress. Mr. Babson commends religious education, limitation of power to incur debts, and a form of employment insurance or compulsory saving as forces for honest prosperity. Mr. Babson's message to youth appears in the July number of *The Christian Endeavor World* and should be read by all concerned with the moral values of the times.

"My correspondence shows that a multitude of young people are giving earnest thought to the central problem of the day—the cause and cure of business depression," writes Mr. Babson. "A study of economic history shows most clearly that during every period of inflation such as this country had from 1924 to 1929 there develops inefficiency, dishonesty, extravagance and a desire to get something for nothing. It is these forces of unrighteousness, developing in a period of inflation, that inevitably cause the following period of deflation. This means that the first cause of the present hard times is the dishonesty and unprincipled tactics which took place and governed people during the last boom. It is only as 51 per cent of the people change their attitude toward life and turn over a new leaf that we lay the foundation for another period of prosperity."

Mr. Babson believes that people are now coming to substitute honesty for dishonesty and efficiency for inefficiency, desiring to give a dollar in value, whether labor or goods, for every dollar they receive. "This change of attitude, now taking place, is laying the foundation for another period of prosperity," he adds.

## Mr. Darsie Resigns

THE resignation of Charles Darsie as superintendent of adult work and director of leadership training in the department of religious education of the United Society has been presented to become effective October 1, when Mr. Darsie will take up his duties as pastor of the church at Greensboro, North Carolina.

Mr. Darsie came to the service of the United Society fourteen years ago on his return from Y. M. C. A. service in the World War, prior to which he was pastor of the Crawford Road Church in Cleveland. During his service with the society, Mr. Darsie has made an invaluable contribution to the work which will long be felt by his colleagues and by many churches he has aided. In addition to his work as superintendent of adult work, Mr. Darsie has had the added responsi-

bility of leadership training work which was assigned to him two years ago upon the resignation of M. E. Sadler, and under his guidance this phase of work has expanded rapidly. His energy and utter consecration to the task of kingdom building have enabled him to render a unique service and his place will be difficult to fill.

## Religious Education Week

LAST year churches and whole communities found high values in their observance of Religious Education Week. The date adopted by the International Council of Religious Education for this year is September 25 to October 2. Any other week in the early autumn may be selected if desired.

The observance includes a variety of activities suggested for the church, the home, and the religious forces of the whole community acting cooperatively. In the church, Rally Day, Promotion Day, a home visitation, a parents' evening, a church school open house, a leadership training evening, a service of installation and consecration for teachers and officers, an every-member rally, an "upper room" service, and a play or pageant are among the suggestions. For the home observance such items as a home dedication, a plan-the-budget evening, and cultural or recreational features are suggested.

The International Council has designated as the special emphasis this year the word "Increase" with the thought of increase in working capacity and spiritual life in the church school as being equally important with increase in attendance. The religious census is suggested as a basis for a great community movement to reach the untaught. Plans for the observance of such a week this fall should be made before the summer vacations begin for too much time and attention cannot be given to what should be one of the most important events in the church calendar.

## Two Leaders Pass

TWO world leaders in religious work died in May whose places will be particularly hard to fill. Dr. Erasmo Braga, secretary in Brazil of the Committee on Cooperation in Latin America, and a leader in cultural, educational and religious international groups, passed away in Rio de Janeiro on May 11. Dr. Samuel Price, business secretary of the North American section of the World's Sunday School Association, died on May 17 at his home in Montclair, N. J. Dr. Price is perhaps most widely known as a Sunday school lesson writer.

Both men have rendered distinguished service during the past several months in preparation of the World Sunday School Convention to be held in Rio de Janeiro in July, and their presence in that great gathering will be sadly missed.



# For Such An Age As This!

By  
LYNN HAROLD  
HOUGH



—Courtesy American Bible Society.

ONE day I rode from the railroad in the valley up to Jerusalem in an automobile of American manufacture. It seemed odd enough to go gliding toward the ancient city with the engine humming and the Syrian chauffeur with his clear quick eyes and his steady hand at the wheel. One thought of those long-fled years when the ass was the carrier of powerful kings. One remembered that Jesus entered Jerusalem riding on an ass. He had a word of mastery for that ancient day. You still see camels with their burdens in Jerusalem. As you look at their awkward ease of motion are you tempted to think that they too represent the world of the prophets and of Jesus? Are you tempted to think that the world of swift-moving cars—all the complicated world of modern machinery—has passed beyond his ken? Is it possible to think of him as Lord of a world of moving wheels and bolts and softly humming dynamos? Is the Bible best represented by

lonely ivy growing upon a forgotten wall? Or is it like a tree of life yet containing healing for the nations? Is it a memory of tragic loneliness? Or is it a power more potent than dynamos, more effective than great engines? Perhaps you look up at a passing aeroplane in Syria and as you follow it with pursuing eyes to dim distances, you wonder if it has made it impossible to see the bright shining of angels' wings. You think of all the vast steel structures in the world and you wonder if Bethlehem in Pennsylvania has taken the place of Bethlehem in Judaea. You enter a vast factory full of automatic workers—you see the power of the iron man in industry—and you wonder if the clear-eyed prophet of Nazareth can make himself heard in all this din.

The situation is serious enough and you turn with a half whimsical understanding to the foresight of the inhabitants of Samuel Butler's *Erewhon* who destroyed the machines before they became their mas-



ters. For all that you cannot go the full length of the suggestion of that great man Mahatma Gandhi and bring back the spinning wheel and throw the dynamo into the rubbish heap. The problem of the machine cannot be solved by an executioner. It must be solved by a master. If modern civilization is likened to a high-powered automobile we may gaze at the great machine with grave anxiety. But we will see sooner or later that we cannot meet the situation by destroying the machine. What we really need to do is to find a new driver. We will scarcely cease to produce machines. We must learn how to produce men who can be trusted to control and use the machinery for the purposes of moral and spiritual order, for the good of the world and the honor of God.

All fear that the Scriptures have become anti-

quated vanishes quickly enough when we see that persons great enough and good enough to save civilization from a sort of mechanical suicide are the supreme need of the hour. The age which produces machines is not particularly skillful in producing persons. The ages which produced great persons must teach us how to produce the masters of our machines.

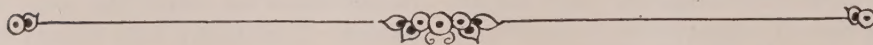
There is no literature like the Bible for teaching us how to produce men who are stronger than their own desires. Only the Man who rode into Jerusalem on an ass knows the secret of making men whose hands will be steady upon our high-powered machines. The safety of the world is in the hands of the driver. And it is the driver who can be provided by the Man of Galilee.

# This Is the Time to Fight!

## *A Word from the National Prohibition Board of Strategy*

**T**HIS is no time for the friends of prohibition to take counsel of their fears. This is no time to parley with the enemy. This is no time for a truce or an armistice. This is no time to fraternize over the trenches with the foes of that for which the moral forces of the nation have fought for long, weary years of toil and sacrifice. This is no time to give quarter to those whose cunningly devised schemes would tend to divert the attention of the people from the real issue.

This is the time for the friends of the Eighteenth Amendment throughout the nation to serve notice on every political party and every candidate for political office that those who in public life seek by any means to weaken this national law and those who by subterfuge betray the confidence which the friends of prohibition have reposed in them, may expect nothing more nor less than organized, aggressive, relentless opposition from the defenders of national prohibition. This is the time to reform and reorganize the lines of the prohibition hosts. This is the time to present a solid front of the moral forces of the nation. This is the time to fight!





# Beer for Revenue!

## The Most Misleading Popular Fallacy

By JAMES A. CRAIN

THE present session of Congress now drawing to a close has witnessed a determined effort on the part of the wet forces of the nation to enact a beer-for-revenue bill. Its sponsors had no expectation of enacting the legislation they proposed. In fact, they well knew before they began that their efforts were destined to fail, as far as bringing beer back was concerned. Their real purpose was to put members of Congress in both the Senate and the House on record on the prohibition question on the eve of a political campaign, to raise the "beer-for-revenue" issue, and to inject the prohibition question squarely into the campaign. While all their proposals were defeated by substantial majorities in both branches of the Congress, nevertheless it may be fairly assumed that they accomplished their primary objectives in bringing the issue to a vote.

Earlier in the session a test vote was had in the House on the proposal to take the Beck-Linthicum resolution from the judiciary committee and put it upon passage. The Beck-Linthicum bill was designed to carry out the program of the Association Against the Prohibition Amendment for repeal of the Eighteenth Amendment and return of liquor control to the states. Its defeat on roll call by a vote of 227 to 187 gave to the wets a fair indication of their strength in the House. Shortly thereafter Senator Tydings of Maryland sponsored a 4 per cent beer bill in the Senate, carrying a tax of 24 cents per gallon, which he predicted would provide a revenue of \$1,500,000,000 and could be therefore substituted for the pending revenue act. After extended debate the Senate defeated the measure by 65 to 20, substantially the same vote by which the Eighteenth Amendment passed that body. Following this defeat, Congressmen O'Connor and Hull introduced

in the House a bill to legalize 2.75 per cent beer, carrying a tax of 3 cents a pint, or the same rate per gallon as proposed by the Senate bill. This bill came to a vote on May 23rd and was defeated by a vote of 228 to 169. This registers a loss of wet strength of 18 votes and a gain of one dry vote, as compared to the count on the Beck-Linthicum resolution.

As indicated above, the value of the various wet votes was far greater politically than as milestones

toward a wet nation. With the record of each Congressman and Senator in hand the wets may be counted upon to use all their money, power and influence to encompass, if possible, the defeat of every member of Congress who voted contrary to their dictates. Reports emanating from New York early in May described the incorporation of the Anti-Prohibition Battle Fund, Inc., for the purpose of raising a \$5,000,000 fund to secure the repeal of the Eighteenth Amendment. The method adopted is similar to the one used by the brewers and distillers trade associations in pre-prohibition years when 1 per cent was deducted by



—Parrish in the Nashville Tennessean.

### A Rose by Another Name

all bills paid and placed in a fund to fight prohibition. Under this system millions of dollars were collected from legitimate business concerns which sold goods to liquor manufacturers and dealers with which to finance the fight to maintain the industry in the face of growing dry sentiment. The Anti-Prohibition Battle Fund, Inc., proposes to sell "Swat the Dry" stamps to raise the \$5,000,000 fund proposed and it is easy to guess what pressure will be put upon business concerns all over the nation to compel them to buy these stickers.

One factor in the "beer-for-revenue" program which the casual observer seems unable to grasp is the fact that in every such proposal revenue is the objective under which liquor seeks to return. The present

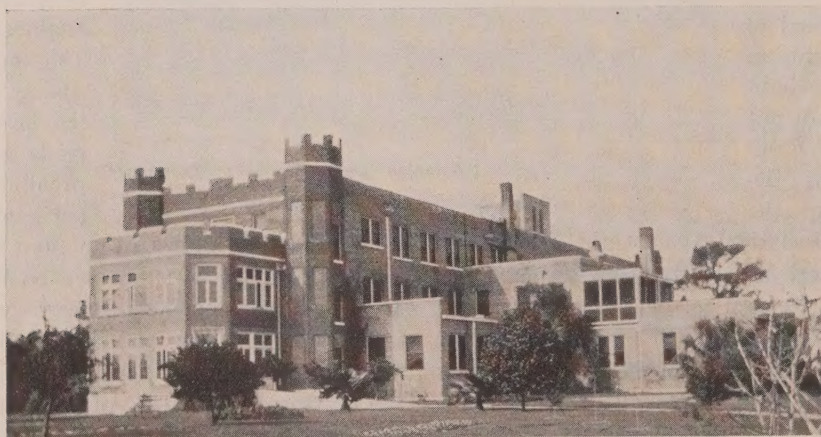


deficit in the national budget has made additional revenue for the federal government an imperative necessity. A bill designed to produce sufficient revenue to balance the budget has already passed both branches of Congress and is now in conference to iron out differences between these two branches of the national legislature. The pending bill proposes radically upward revision of the income tax. For several years past both the financial interests of Wall Street who are behind the present repeal movement have foreseen this necessity and have been ready with proposals to legalize liquor and raise the necessary tax from this source rather than from additional taxes on large incomes. The report of the Caraway Committee investigating lobby activities in the Senate in 1930 unearthed documents of the Association Against the Prohibition Amendment in which numerous wealthy individuals in the United States were solicited for funds on the ground that repeal of the Eighteenth Amendment and legalization of liquor with a tax of three cents a glass on beer, "to be paid by workingmen and others" would make possible the reduction of personal and corporation income taxes. With approximately eleven billion dollars of war debts owed by the United States, plus eight billions loaned to Europe which many despair ever collecting added to our current treasury deficit, heavy taxes over a long period of time is inevitable. The traditional American method of raising revenue is to tax property. This policy implies heavy

increases in income taxes in the upper brackets. The program of the Association Against the Prohibition Amendment would relieve this group of their tax burdens by assessing a liquor tax on the drinkers of beer. Such a program, Irene du Pont is quoted as saying, would save one of his corporations the sum of \$10,000,000. To bring about such legislation last year nineteen wealthy Eastern millionaires gave \$276,700 of the \$514,000 raised and spent by the Association Against the Prohibition Amendment, among whom were Pierre S. du Pont, \$52,500; Lamont du Pont, \$40,000; Irene du Pont, \$30,000; John J. Raskob, \$40,000; Charles R. Crane, Jr., \$30,000; Edward S. Harkness, \$30,000; Arthur Curtiss James, \$25,000; Congressman Thomas W. Phillips, Jr., \$7,500; and a number of others. Typical of the sentiments of this group is the letter written by Congressman Phillips to Justice Stone of the United States Supreme Court in which Mr. Phillips complained that the combination of "religio-political bigots" who put prohibition over had cost him already thousands of dollars in increased taxes and if continued would run into six figures.

The entire "beer-for-revenue" program is designed to relieve wealthy millionaires of their just share of the expenses of the government by exploiting the appetite for alcohol of that section of our population least able to bear the burden of the public debt. It is on the moral level of licensing prostitution, gambling and narcotics in order to obtain public revenue.

## In the Ministry of Mercy



The recent addition of a sun parlor to the substantial building of the Florida Christian Home for the Aged at Jacksonville enables that Home maintained by Disciples of Christ to render still more effectively its ministry of mercy to the homeless aged



# Facts and Figures on Prohibition

The most frequent question as to the prohibition law is "Has it been successful in practice?" Although it has not been 100 per cent effective in abolishing the social evil of intoxicating drink, it has been a major factor in the rise in both social welfare and standard of living during the past 12 years.

## College

### Young People

Of three hundred inquiries addressed to college presidents, 262 replies were classified as follows:

Eighteen: Conditions worse than before prohibition, or about the same as before.

One Hundred Forty-Seven: Less drinking since prohibition than before.

Ninety-Seven: No drinking, or so little that it is unknown to the faculty.

Source: *National W. C. T. U.*

more pounds of grain are required than were used in the distilling and brewing industries in 1917.

Source: *Louis J. Tabor, Master of National Grange.*

## The Passing of The Keeley Cure

"In place of a hundred Keeley Institute branches and three hundred large competing institutions there is now only a parent institution at Dwight, running at around 35 to 50 patients, with a dozen 'branches,' most of them very small."

Source: *W. C. T. U. Survey.*

## Not All Prohibition Prisoners

A recent census of federal prisoners showed that while 1,800 were incarcerated under the national prohibition act, there were 2,700 incarcerated for violation of the Harrison Narcotic Act. Why not some "crusaders" for the repeal of the Narcotic Act?

Source: *Attorney-General of the United States before the Committee on Appropriations of the House, December 2, 1930.*

## Building and Loan Assets Multiply

In the period from 1920 to 1929, the building and loan assets of the country increased something like three and a half times. In 1920 they were \$2,000,000,000; in 1929 they were \$8,000,000,000.

Source: *United States Statistical Abstract, 1930.*

## Substitutes for The Saloon

Today there are 123,979 gasoline filling stations in the country. The saloons and the filling station would not have been possible together.

Source: *Bureau of the Census.*

## Alcoholism Deaths

The annual deaths from alcoholism in ten prohibition years have averaged 50 per cent less than in the pre-prohibition period, 1910-16. The pre-prohibition average was 5.2 per 100,000; while since 1920, the average has been 3.1.

Source: *Bureau of the Census.*

## Building and

### Loan Associations

"In the building and loan associations representing for the most part ownership of homes of moderate price, there were in 1919 somewhat over 4,000,000 members, but in 1927 there were more than 11,000,000."

Source: *Samuel Crowther, in Ladies' Home Journal.*

## Drunkenness Among Workers

In a great corporation employing 101,000 workers, there were only 30 men discharged in 1927 for intoxication; whereas in 1915 there were 202 employees out of 8,977 dismissed for drinking.

Source: *Evangeline Booth, Commander of the Salvation Army.*

## Drinking by New York Youth

The rate of first offenders for drunkenness in New York City, an index to youthful drinking, was 14.5 per 10,000 population in 1917. In 1929 it was 4.1 per 10,000 population.

Source: *City Magistrates' Court, Finger-print Bureau, New York City.*

## Milk Consumption

Milk consumption has increased 212.5 pounds annually since prohibition for every individual in the United States.

Source: *Louis J. Taber, Master, National Grange.*

## Grain Now Used to Produce Milk

To produce the 212.5 pounds of milk, the per capita annual increase in use since prohibition, 2,500,000,000



# Jane Addams, Princess of Peace

By MARGUERITTE HARMON BRO

WHEN WORLD CALL asked me to interview Miss Addams on the subject of world peace I accepted the assignment with much the same feeling which must have been in the hearts of the seekers-after-truth who went to Socrates. Here is one who knows the necessity of peace not only by her own vivid intellectual awareness but who knows it through the lives of wide numbers of people with whom she has worked. Some of these are the underprivileged for whose upbuilding she has developed Hull House, the Toynbee Hall of American social settlements. Some of these lives are the eminent women of her day; those who dared to lead off in matters of child welfare, better laws governing the work of women, factory legislation, health clinics and other far-sighted social measures. Some are the statesmen of her time; those who sit in international councils, preside over high courts, direct public affairs of many nations, and promote the general good through specific undertakings, such as the Fellowship of Reconciliation.

Hers is the understanding of one whose eager sympathy is equalled only by her practical judgment and her tenacious will. Pridefully we call her "the greatest woman of America" but she belongs to the world. If being the servant of all marks the greatness of a human being she has earned that distinction not only in her own country but among far peoples. She has earned it whether we look at our world horizontally as spread across a geographical expanse, or vertically, up and down the strata of society. World peace, for her, is a conviction won out of long years of close living with people, apprehending both their weaknesses and their strength.

"World peace." I broached the subject tentatively. Perhaps she would think I should know her views on world peace from having read the many books by and about her. But the subject is a growing reality in her mind and she was more than willing to restate her views for those who share her will-to-peace.

"Now is a time of testing for all who believe in peace," Miss Addams began very earnestly. She spoke as a mother speaks of a child, infinitely dear, into whom the best of her dreams and her energies have been poured. "Now is the time of testing because now is the time that our theories come up against the immediacy of a problem which touches so many of us. Unemployment is a fact. It is a fundamental fact of the economic system which we have built up. A fact which meets us all 'where we live,' as the young people say. Back of it is the stress of hunger, the elemental desperation a man feels to provide necessities for his family, and the vague and fanatic an-

tagonism against a society which allows such things to come to pass. These are the emotions of conflict. These are the basic elements which seethe in the test tube of man's soul and precipitate the horrible alloy of hate, fear and greed which we call war."

"But will we be wise enough to avert bloodshed? The tenser conditions become, the more cataclysmic the remedies." I had just come from a Communist meeting and the weight of desperation hung over me.

"What makes us so short-sighted, so self-centered, so dumb that we allow ourselves to get into a state of mind which causes war?" It is a question which all of us "good church people" have asked ourselves over and over. Facing Miss Addams with her strenuous record of building for peace was like facing the oracle who might have the answer to the dilemma of the human soul.

WE ARE short-sighted because we do not understand other people's problems. Vaguely we may wish to see world affairs as they seem to peoples other than ourselves. But actually we do not take the trouble. There is good literature on peace. Literature which presents the varying points of view of people whose destinies are affected by our attitudes in crisis situations. The church furnishes some of the best literature through the denominational press and through specially prepared material sponsored by the Federal Council of Churches. How many church people read this literature so that their opinions are intelligently based on reliable factual material? How many church men and women say to themselves, "Peace is fundamental to the welfare of mankind. I must have an opinion on this essential problem. Therefore I shall have an informed understanding. To become informed I shall go to the best sources and let no hearsay and no preconceived notions block my perceptions."

I tried to take down her words but Miss Addams' personality is something more than ideas plus words and I found myself simply looking at her and thinking over the implication of her indictment. "You mean—to borrow a phrase from our youngsters—we don't act our age? We are like children accepting from the hand of Fate each day's difficulties as they come instead of proving ourselves adults by working with Fate to fashion our own ends?"

"Reduced to its simplest equation, it takes time to become informed and most of us use our time for more ephemeral interests. Then it takes energy to think, to weigh values," she smiled slowly with a twinkle in her eyes. "These are human values, you know. I al-



ways remember a woman who was one of the librarians at the Hague during the disarmament conference following the World War. There was considerable dispute over a certain small island—whether it belonged to Sweden or Finland. The people on the island had a strong preference for the Swedish government, but that seemed of no importance to those deciding their fate. One morning I was met by a most elated librarian, smiling happily. 'It's all settled,' she announced. 'This dispute between Finland and Sweden has a scientific basis for decision. The scientists have discovered a basaltic substratum under the entire island which proves conclusively it was once a part of the Finnish mainland.' And on the geologic formation of the land the political destiny of the people would be decided!"

**B**UT even though we did think and did weigh values and arrive at some sort of conclusion as to "the right and wrong" of a given situation, that doesn't seem to keep us from acting foolishly when it comes to the strange psychology of fighting," I said.

Miss Addams nodded. "Opinions have to become overt in action. Emotions need to be objectified in 'doing something about it.' If individual Christians were in earnest the church would soon take a stand on disarmament. Enough pressure—and I use the words advisedly—would bring about a reduction in the army and navy. The church might 'publicize' the cost of war. Translate the amount of money which makes up the interest on the war debt into equivalents we can all understand. Make us realize what educational and cultural advantages we forego in order to pay for the last war. Show us what the cost of pensions would do for child welfare in a preventive instead of a curative process. Politicians cannot handle the war problem. That is the concern of statesmen backed by high-minded citizens."

"But we feel so impotent, so utterly powerless as individuals in the face of the acute situations which lead to war." In speaking for myself I knew I was speaking for others who feel an equal helplessness.

"We have the League!" There was triumph in the voice of Miss Addams who, probably more than any other woman, has helped the League to function intelligibly and intelligently in the face of many difficulties. "Through the League, for example, we can refuse to recognize territory seized in contradiction to the terms of international agreement, as witness the pronouncement of Secretary Stimson to Japan during the Manchuria-Shanghai difficulty."

"But something more immediate than the League," I urged, thinking of the vast number of women in small churches to whom strategic action overseas seems too far away to be personal.

"Then we can take advantage of every near-at-hand situation to demonstrate our attitude. We can do as

the Japanese women did at the time of the earthquake and fire. The W. C. T. U. of Japan had taken a stand against the segregated quarter of Tokyo. At the time of the earthquake the great gates to that section of the city were locked, preventing the escape of scores of the geisha girls who might otherwise have fled to safety. The W. C. T. U. held a public funeral for those unfortunate women, calling attention to their plight and their fate and urging socially constructive measures. That took a great deal of courage on the part of those little Japanese women, courage we do well to emulate when we have concrete opportunity to take our stand for such a social measure as peace."

"Adults cannot cling to one attitude themselves and expect to build another attitude in their children. The problem calls for close synchronization. The child is mainly imitative. I remember during the World War a little chap on a hotel veranda in Switzerland. He was pacing up and down, up and down, past the door, his gun over his shoulder. I asked him if he were going to fight and he answered, 'Oh, no, not to fight. Just to guard the frontier.' His was the attitude of his family, of his friends and of his country, and he represents a universal fact."

**W**E WERE off on a discussion of advertising for peace. We might be concrete, she suggested, about our advertising and promote the making of peace posters in the schools, the clubs, such as Scouts and Camp Fire, the church school, the public library. Give the children the devastating facts and help them to work out these facts pictorially in such fashion that they would never forget them. Let the children sing peace, argue peace, write peace and play peace. If the race marches forward on the feet of little children, let the banners of peace be in their hands. Small hands used to holding the standards of peace may find it harder to pick up the bayonet.

"For peace is the great moral challenge of our time," Miss Addams concluded. "It stands in the relation to our generation which slavery held in a former day. Whether we will it or not, peace is our problem. We determine its solution whether we follow the ostrich-method of hiding our heads in the shifting sands of lesser concerns, or whether we stand up like men and women, eyes open, shoulders squared to the task."

And then—because Miss Addams is truly great—she asked about the child who was waiting for me in the car. He was on crutches, so she went out to him! The great woman descended the brown stone steps, which are difficult for one convalescing from a major operation, in order to speak to a child. In that simple and gracious act were epitomized the very qualities which have made her beloved as well as wise.

"The will to peace," I thought as I left her. "It springs as much from the understanding heart of her as from the mind."



# "We Have Lost Interest . . .

Says JAMES GREEN, Yale '32

*. . . in being prepared for cannon fodder!"*

*The voice of Youth as raised at the World Disarmament Conference at Geneva, Switzerland:*

I SHOULD hardly be speaking with the candor of the New World did I not discuss some of the questions which constantly are being debated in every dormitory, club and fraternity house in America and England. We never cease to ask, Were those ten million young men, who loved life as whole-heartedly as ourselves, the victims of an illusion when they fell to earth only a few years ago? Must the insanity known as war be repeated within our generation at the cost of our lives? Most important, what is to be our answer to the government in case of mobilization for war? No doubt it may be considered unwise, even impertinent, to raise these issues; yet I should be playing traitor to my constituency were I to remain silent. Perhaps students may rush in where diplomats fear to tread.

After contemplating the events preceding the catastrophe of 1914 we remain unconvinced of the wisdom of our predecessors. Fourteen years after the armistice the glamour and heroism of that period fail to impress us. We respect the noble war dead; but we question the judgment of those responsible for their death.

Organized slaughter, we realize, does not settle a dispute; it merely silences an argument. We insist that for violence be substituted juridical control through the World Court and executive action through the League of Nations. If we are to evolve an international order out of anarchy, we must renounce nation-

alism and drastically curtail the absolute sovereignty of states.

Literally we students are fighting for our lives. I stand before you as attorney for the defence, pleading for a reprieve. It is my generation which will be called upon to surrender all we consider worth while in life in order to become targets for machine-gun bullets and victims for the latest poisonous gas. It is my generation which will be requested to destroy the best of human culture, perhaps civilization itself, for causes which future historians will discover to be erroneous if not utterly stupid or actually vicious. We have thus lost interest in being prepared for cannon fodder.

IN A SENSE I am presenting an ultimatum rather than a petition. The students whom I represent are watching critically every action of this conference. For behind your deliberations stands staring down at us the specter of death. We desire to live, and to live at peace. We desire to construct a world society that provides freedom, equal opportunity and a sense of security. We desire to make possible for every human being full development of personality in terms of the highest human and spiritual values we know. Those of us who have a concept of a loving and purposeful God desire to live in peace lives which will reflect that concept. We therefore petition you for a substantial reduction of armaments, in order that we may have a civilization in which to forward this creative purpose.

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## A Peace Creed for Youth

WE BELIEVE:

That one of the supreme tasks of the rising generation is the abolition of war.

WE BELIEVE:

That the Church of Jesus Christ is the only institution capable of generating the will-to-peace. If war is to be outlawed it will be because the Christian Church has summoned the nations to sheathe their swords and live at peace with one another.

WE BELIEVE:

That such international organizations as the World Court and the League of Nations, in order to function effectively

for the peaceful settlement of international disputes, must be paralleled by the development of the international mind and heart, particularly among the youth of the world. This is the task of the Church.

WE BELIEVE:

That the Christian Young People of America have a very special responsibility in keeping the Church firmly on the side of peace and in fostering among their own associates and throughout the nation generally the spirit of international friendliness.

—Onward.



# The War on War!

Cartoons made expressly for "World Call"

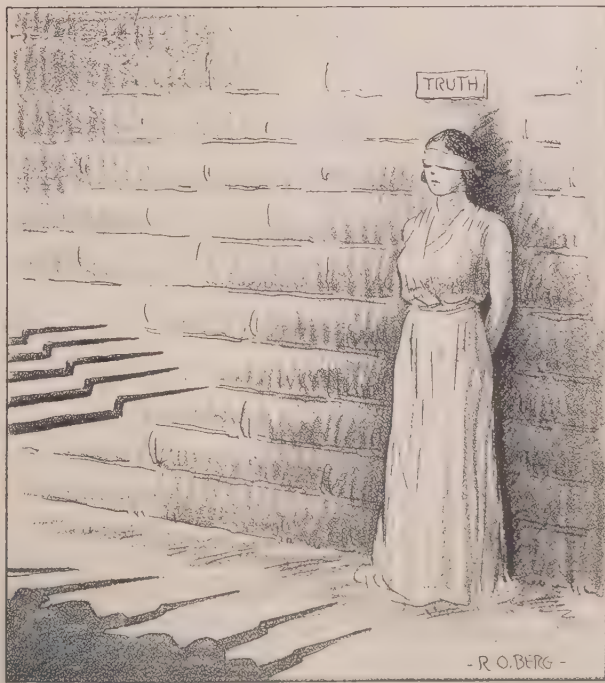
By ROY O. BERG



Isn't it time he ceased using this as a rubber stamp?



Yeah, mebbe it is!



The first casualty in every war



# The Preacher's Chance

## An Open Letter to a Pastor

Dear John:

YOUR situation stirs my heart. All the more because I know numbers of good men are, like you, without work and without prospect of securing a pastorate. There is Brother Wyatt who has just gone to Belper after ten months living on the ten dollars per week their daughter earned in an office. Brother Mowbray has been without work sixteen months and has nothing yet. They will lose their home. Process of foreclosure has already begun.

Part of the responsibility for the tragic ministerial unemployment must rest on the churches. But it is of no avail that I should write you of that. It would not help your situation. The churches are what they are. We have to begin with them as we find them.

Now, one of the reasons churches are not bestirring themselves to employ preachers is that the members are bearing heavy burdens in their homes and business. They are troubled. They cannot easily concentrate on the church's problems when their minds are distracted with their own cares.

It seems to them the church cannot do anything. It cannot, indeed, without leadership. The president of a broken bank, the head of a factory that has run in the red for three years, a farmer whose taxes are delinquent, cannot easily turn to effective leadership in the church.

Yet just such conditions need the ministry of the church more, if possible, than ever. What, then? Here is the call to the ministry for a constructive leadership. In prosperous times we dwell much on well-ordered procedure, ministerial dignity and all that—as we should. But the present brings us face to face with elemental things. The minister cannot now “wait for a call.” Here are churches that need sorely and are helpless. They do not even know how serious is their need. And here are you, a minister of Jesus Christ responsible for meeting that need. Go out to find a closed church and open it. No, I am not urging that you force yourself on the church. Just that you press the gospel on them. That is your responsibility.

Yes, I know, “quack” preachers have always done so. They do it to foist themselves on unwilling, or at least unwitting, churches. I am urging you to open the way of service to needy churches that in their confusion are unaware of their need. You know men at a certain stage lose the sense of hunger when they are dying of starvation. Someone must urge food upon them.

You see you are not merely an expounder of the Scriptures. You are a church leader, inspiring your

fellow-men to put the kingdom first in a very real and practical way. You are to see that there is no famine of the Word of God.

Peter Keller, I think you know him, has done just that for the Barrow Street Church. A year ago he went to them, preaching for nothing, for they were utterly prostrate. He continued his agency for a time but the church was the main thing. Mrs. Keller was here to visit her aunt last week. She tells me the church is now paying them enough to exist on and is happily looking to better things. She, herself, was radiant as she told me of how the Bible school had flourished, the missionary society took up its work again and forty-seven were added to the church since January first.

John Lord went to Shiloh to counsel the brethren. They told him nothing could be done. They couldn't raise \$200. But they let him preach a few nights, then had a meeting of three weeks, added twenty-one, and raised \$800 for the year to come. There is new life in the whole community. For them the corner has turned for the church is going again and hope is in the air.

Over in the next county Ben Seaman persuaded a village church to let him move in the parsonage and “preach a little.” They gave him the collections, brought in things in the good old country way, and helped him put in a good garden. Now they give him a real stipend, small but dependable and cheerfully given, for half time. Another church has taken the other half and one of his deacons told me he has found there wee bits of congregations which were hopelessly mired and he gives to each of these two widweek night services every month.

Now, you see what I mean. That is constructive leadership. Easy to write of, hard to do, I know, but it can be done and these men have done it. They have suffered loss. They are poor, but they are happier than they ever were in the hectic '20's.

The churches need someone to take care of them and that is what gives the preacher his chance. The man who can help, the man who can bear burdens, is the man desired. His life is useful and therefore interesting.

I could write a word to church leaders who do not care, but to you the other side of the shield should be shown if I am to help you.

Did you read Brother Dillinger's article on closed churches in the May WORLD CALL? It went right to the point.

Yours in buoyant hope,

ECCLESIASTICUS.



# Mary Campbell Metcalf

## *An Appreciation*

By

STEPHEN J. COREY



"Mrs. Metcalf has represented the womanhood of Disciples of Christ in a wholesome way"

MISS MARY," the endearing name by which the headquarters staff has always called her, even since her marriage, will leave the work July 1, and an abiding sense of loss will be felt by the whole United Society family. In a peculiar sense Mary Campbell Metcalf has grown up with the work. Following her training at Whitman College, Washington, she spent two years at the College of Missions and then went out to India as a missionary, along with that large group of fifty-two which sailed in 1920 following the war. After serving her term there in the girls' school work, she came home on furlough and continued her educational training with the purpose of returning for a life work. The United Society, recognizing her rare qualities of leadership, called her as a secretary in 1927. She accepted although her heart still went out to India and she has carried into her larger work with the society that deep sense of responsibility for the whole world and that warm glow of missionary passion which characterizes those who have burned bridges behind them and gone out to a distant land to serve Christ.

As second vice-president of the society, Mrs. Metcalf has shown rare gifts as an executive. In the home missions department where she has so ably and vigorously served her work has been outstanding. She has been one of the most acceptable speakers among the churches and at conventions. Her rich experience in the mission field has been a great asset in both capacities here at home. She was in educational work in India and her experience there has

been of great aid in helping to administer the educational institutions of our home missionary work. The missionary experience has likewise given her an appeal in speaking which has endeared her to the constituency everywhere.

Her marriage to I. E. Metcalf occurred last November and now removes from our councils a woman of excellent judgment. Her discerning counsel will be missed greatly in the officers' cabinet of the society. A. McLean once said, when asked what characteristic in a foreign missionary was indispensable, "a sense of humor." Mrs. Metcalf has this sense in a rare degree, and this added to a radiant personality, her Scotch pertinacity and a wholesome cooperative spirit, has made her especially fine to work with.

Vice-president Cahill in writing an appreciation for the executive committee said, "Your service has been whole-hearted in its loyalty, self-sacrificing in spirit; and you have endeared yourself by your unselfishness to the whole staff of your colleagues and to the brotherhood-wide constituency."

Mrs. Metcalf has represented the womanhood of Disciples of Christ in a gifted and wholesome way. She will preside over a minister's home with grace and winsomeness. While at the urgent request of the society, she has stayed on in the work to help out in an emergency, Mr. Metcalf has been completing his graduate studies at Chicago University. As she goes to join him in the pastorate of the Benton Harbor, Michigan, Church, our "God bless you" goes with her in full measure.



# Flashlights on Progress in Racial Recognition

## The Changing South (N. Y. Age)

"Dr. R. R. Moton's declaration before Northern audiences that a marked change for the better is taking place in interracial relationships down South is sometimes received with skepticism by members of the race whose opinions of general conditions in that section are formed from what they read about lynchings, other miscarriages of justice and the many glaring inequalities which the Negro faces in daily life. Now comes Robert W. Bagnall, director of branches of the N. A. A. C. P., who in giving his observations of a recent trip to Dixie writes in the *Crisis*: ' . . . The first thing that struck me was the change in the atmosphere. Nowhere did I sense the tenseness and the fear which in the past hung over white and black—an aura one could not escape. . . ' As Dr. Moton invariably points out, there is much that can be done and must be done to improve the situation, which is far from ideal. Century-old traditions and attitudes that have been operated against the Negro's full enjoyment of rights and privileges cannot disappear in weeks or months. It would be expecting too much. But it can be said without fear of contradiction that the South is on the threshold of a new era. There is more valid cause for optimism than pessimism. . . '"

## Negro Log Cabin Community Center in Georgia (Dunbar News)

"For the first time in the history of Negro agriculture in this country there is being constructed a rural community center for Negroes in Hancock County, Georgia. This community center is an attempt to place the proper emphasis upon the development of the Negro rural community as one of the best opportunities for Negroes in this country to provide for themselves a satisfying life. Heretofore, much of the thought of the best minds has been centered on improving urban conditions of the Negro. In this demonstration being carried on, in the heart of Georgia, it is the fond hope of those stimulating the effort, to point the way toward economic prosperity and better living conditions to hundreds and thousands of other Negro rural communities in all sections of this country. . . This community was founded more than sixty years ago by three brothers and a few other pioneering spirits who in their own primitive way sought for themselves and their children independence of action and better ways of living. It was the first community in the whole of middle Georgia where Negroes owned and operated farms."

## Doctorate for Roland Hayes

"Commenting upon the degree which Fisk University was about to confer upon Roland Hayes, the *Nashville Tennessean* said Friday, April 22: 'The son of a poverty-stricken Georgia Negro family will receive an honorary doctor's degree today from Fisk University in recognition of the high position he has attained in the field of music. Roland Hayes is as much a Negro today as he was when he hoed cotton in Georgia, hustled baggage in Chattanooga and waited table at the Pendennis Club in Louisville. Extreme modesty and devotion to his art have marked his career. He has reflected credit upon his race and his Alma Mater and upon those white friends who helped him achieve his first steps on the road to fame. It is fitting that he has been chosen to receive the first honorary doctorate ever awarded by Fisk University. The honor will be worn with dignity. '"

## Atlanta University's Cultural Center (Kansas City American)

"Friends of Negro education may mark down April 30th as a red letter day, for in the dedication on that afternoon of the new Atlanta University Library a long step will be taken toward bringing the tools of education to a great number of colored people. The Library, built and equipped at a cost of \$300,000 with funds granted by the General Education Board, will be more than another new, commodious and beautiful college building. It will be a center of intellectual activity of a large and increasingly important Negro college community. . . To appreciate the cultural importance of this new library to the colored people of the South, one must realize that even in the larger and more progressive cities, such as Atlanta, Negroes have only the most limited public library facilities, and that 89 per cent of the Negroes in the South are without access to any public library service. . . '"

## Ban on Negroes in Democratic Primary Void (Herald-Tribune)

"By a one-vote margin, the Supreme Court recently threw out as invalid the Texas law under which the Democratic State Executive Committee barred Negroes from Democratic primaries. The majority of the five-to-four alignment held that the law had constituted the state executive committees of all political parties its agents and that the act of the Democratic group was therefore the act of the state, invalid under the Fourteenth Amendment to the Federal Constitution. . . Previously—in March, 1927, the court set aside a Texas law which barred Negroes from voting in state Democratic primaries. That case, as well as the case today, was brought to the Supreme Court by L. A. Nixon, of El Paso, Tex., a Negro who sued the Democratic judges of election for damages caused by their refusal to permit him to vote. . . '"

## Negro Gets Copyright for Mathematic Solution (Portland Advocate)

"A certificate of copyright No. 5402 issued by the Librarian of Congress and covering a method of trisecting an angle has been received by J. Clifton Smith, a Negro. For two thousand years the world's greatest mathematicians have attempted the solution of this problem and failed. . . The author of this system of reasoning declares it potent to solve many of the world's standing problems such as 'culminated light, the sq. root of two, and perpetual motion.' He was educated at Morehouse College and Harvard University and is at present instructor in science and mathematics at Dunbar High School at Green Cove Springs, Fla."

## Negro's Part in American Literature Stressed

"The part played by the Negro in forming the literature of the country, is stressed by Ludwig Lewisohn, novelist and critic, in his newly published and widely commented upon *Expression in America*. . . . Mr. Lewisohn states that 'the Negroes created the only body of fine folk-poetry in America and the only body of permanently valuable music; indirectly they were responsible for that only moment in which the writers of the New England tradition, Harriet Beecher Stowe, Whittier, Lowell, stopped weaving artificial patterns and spoke out.' Among individual Negro writers cited in the book are Dunbar, Charles W. Chestnutt, Booker Washington, Dr. Dubois, Countee Cullen and Langston Hughes. . . '"





# The Mission of the Church in the Time of Social Crisis

*A Message from the Church Conference of  
Social Work*



IN TERMS of Christian principle we hold that the economic order exists for man and not man for the economic order. Overemphasis upon the profit motive and upon individual wealth-seeking is an indication of the superficiality of the aims of our civilization from the Christian point of view. This situation in which millions of people are prevented by circumstances from functioning normally and wholesomely in the national life is a fundamental injustice and a grave peril to the future of America. We hold that, unless society works for a solution of its problems in terms of justice and brotherhood, there is the greatest likelihood of provoking in this country revolutionary forces such as those whose outbreak in some other parts of the world has been a major factor in modern history.

From the point of view of the religious spirit and the Christian ethic, the profit motive cannot take first place in any phase of our life, but must give place to a primary concern for human welfare. We would call the attention of the churches and of the American public to the fact that in the present crisis the securing of enough funds for the relief of the destitute, both through taxes and through contributions to private social agencies, constitutes a grave necessity, and that all possible sacrifices must be made to prevent a tragic destruction of standards of living, which would result in the demoralization of a large portion of the population.

These high aims of integrity, justice and good will are not only a part of the teaching of the Protestant churches, but are also held in common with the other great religious bodies of America, our Catholic and Jewish friends. We wish to express our appreciation of the extent to which we have been able to work with members of these other groups in setting forth the claims of the spiritual and ethical conception of life, and in emphasizing the principles of justice and charity as they bear upon our national problems.

We also wish to point out that one of the major needs of the present time, as indicated by moral confusion and the acuteness of the divorce problem, is the

application of scientific intelligence and of Christian attitudes to the problems of marriage and the family. The religious spirit seeks in marriage, not a selfish happiness merely, but an occasion for beautifying human life and providing a sound structure of home and family living upon which the strength of national life depends.

WHILE there seems to be a decline momentarily in the number of divorces, yet the old problem of adequate preparation for marriage has not yet been solved. We also feel that the divorce problem itself can be better solved by putting marriage on a secure basis than by emphasis on enactments, whether of churches or the state. We notice that there is a strain on American life from a new quarter, in that large numbers of projected marriages have been postponed because of economic distress. The possible gravity of this situation is immediately apparent.

We feel that a major feature in the solution of the marriage problem and of many others is a good example from the more mature members of society to the young people and to the children who are coming on. The extent to which the spirit of "getting by" and the gambling disposition of getting something for nothing have become standards of behavior and a bad example of youth is worthy of careful attention.

Not only the churches, but all communities, must take seriously to heart the fact that unless the children of today are properly guided, given wholesome recreational and social opportunities and furnished good life-patterns by their elders, the inevitable result will be that considerable numbers of them will be added to the criminal population of the coming decade. The churches, which stand for the redemption of the individual and society, cannot but hold that a primary means of achieving a solution of many of the menacing problems which we now face, is to bring individual and community life to a basis of integrity, mutual confidence and good will.





Jordan Memorial Building at Butler University, Indianapolis, over which Dr. Athearn presides as president, is one of the newest and most beautiful of our church college buildings

# The Future of Church Colleges

## *An Educator Looks at a Pertinent Question*

By WALTER S. ATHEARN

THE belief that secondary schools and the first two years of the college course should constitute a single unit of educational administration, is now generally accepted. The rapidly growing Junior College Movement has affiliated itself with the department of secondary education of the National Education Association. It took three hundred years for the United States to produce six hundred four-year colleges; it has required thirty years for the United States to produce three hundred junior colleges.

It is generally believed by educational administrators that general education should be completed by the end of the second year in college and that specialization should begin with the junior college year. There are those who confidently predict that the senior high school and the junior college will in due time be united into a new administrative unit to do the work of general education formerly done by the liberal arts college, and that the senior college will affiliate itself with the professional school of the university.

If the senior high school and the junior college do unite to form the new college unit of the future the present four-year church college will find itself facing a serious problem of reorganization. If the local high schools expand into junior colleges there will be little patronage for the freshman and sophomore years of the present church colleges. The junior and senior years cannot be maintained alone without a very greatly increased endowment. Added to this difficulty is the attractive appeal of the larger tax-supported colleges where church foundations and other similar developments integrate the secular and religious courses.

Will the present church college divide, the senior college join the Church Foundation Movement at state universities, and the junior college coordinate itself with the new Junior College Movement and become the apex of a week-day religious school movement which begins with the grade school and continues on through the senior high school and junior college years? Or, will the church college continue its own independent course without feeling the influence of the modified state school plan? It seems clear that radical changes are ahead for the church college.

Whatever the organization may be, the leaders of the church college development of the future must seek a basic philosophy of education consistent with the genius of the Christian religion, and, in the light of this philosophy, they must interpret the needs as well as the trends of the times. Four distinct tasks must be achieved by the church school wherever it may be conducted:

- (1) To preserve the essential disciplines and cultures of the liberal arts college.
- (2) To give religion and the Bible their rightful places in the college curricula.
- (3) To give proper recognition in the college course of religious education and various forms of social service as vocational fields of great personal and social significance.
- (4) To prepare college students for satisfactory graduate work in graduate and professional schools in the fields of religion and social science.

Historically the liberal arts college has attempted a twofold training. It has sought to give the student some measure of ordered knowledge in each of the main fields of human interest and it has also sought to train the students in the processes of acquiring and using knowledge. Three main groups of subjects



with certain minor electives have comprised the bodies of knowledge provided by the college curriculum: the physical sciences, the social sciences, and the arts. The second objective has been supplied by mathematics, logic and languages, which have been regarded as the tool subjects whose major purpose is to enable students to acquire and use knowledge. These subjects have been organized in the college curriculum under five groups: mathematics, history, economics and the social sciences, physical science, English and foreign languages. Two-thirds or more of the college course has been consumed by these disciplines. Aesthetics, fine arts, religion, Bible and other subjects have constituted a minor part of the college program and have usually been regarded as nonessential, elective subjects. In many cases, the Bible, when included, is classified in the department of English. Two subjects of universal human interest have been omitted from the fields of major emphasis; one is *religion*, the other is *vocation*. Every church college faces the problem of making religion a major academic discipline without destroying the essential disciplines traditionally represented by the liberal arts college.

Without disturbing the rightful emphasis of the historic liberal subjects a way must be found to present religion through the college course in such manner as to give the student

- (a) A Christian view of the universe
- (b) A Christian view of nature
- (c) A Christian view of society
- (d) A Christian view of individual persons

with established personal habits and attitudes based upon those religious concepts and with a knowledge of the methods and institutions necessary to preserve the religious life in his own home, and in the community in which he is to live as a cultivated and socially efficient member of society.

Another problem of the church college is to find a

place for vocational training without destroying liberal culture. The traditional college curricula, based upon John Locke's long exploded theory of faculty psychology and Aristotle's philosophy of abstraction, still persists in many quarters. It is still confidently asserted by many of these academicians that the moment a subject acquires *utility* it loses *culture*. Vocational subjects or subjects pursued with a vocational motive were not, until quite recently, admitted into the curricula for an approved liberal arts college.

Only a few rear guard institutions still refuse to grant cultural value to vocational subjects. The battle for academic recognition for subjects having practical utility has been won. It now remains for the church college to provide the wide range of practical courses in the Christian vocations and secure recognition for them in the church college. The church college which survives for the future must clearly recognize two facts:

1. Religion is a major academic discipline worthy of full academic credit as a cultural subject on its own merits regardless of its vocational possibilities.
2. Religion and religious education are fields of service worthy of the professional and technical emphasis given to other learned professions.

No student should be allowed to go through a Christian college without being prepared for intelligent lay service in the local church. The subjects included should relate the student sympathetically with the needs of the local church, and create within them a sense of personal responsibility for the ongoing of the agencies which foster the religious life of the communities where they are to reside. These courses should also stimulate the development of the personal religious life of students, give them a body of reasoned religious convictions, and established habits of worship and service which they can carry with them from the college into their homes.



Transylvania College, Lexington, Kentucky, is one of our oldest church colleges whose traditions are inseparably entwined with the history of Disciples of Christ





Campus scene and main buildings of Southern Christian Institute, Edwards, Mississippi

# "To This Day Have We Come"

*Southern Christian Institute Celebrates Its Fiftieth Anniversary*

By ISOM C. FRANKLIN

IN MAY, 1882, the plantation on which Southern Christian Institute at Edwards, Mississippi, is located, was purchased and in May, 1932, the school fittingly celebrated the fiftieth year of its life. Three major events marked the celebration and focused the attention of the entire community on this great school for Negroes and its development—a home-coming, a historical pageant, and a jubilee celebration.

The home-coming was promoted by the graduates and former students, and despite the difficult times, more than fifty attended, donating \$500 as an annuity to the school, the income of which will be used to build up the school library.

The historical pageant was developed and ably presented by the students with the aid of the faculty. It depicted the difficulties and successes of the work from the time when Dr. Randall Faurot and Dr. W. A. Belding first negotiated with Gen. W. T. Withers for a plantation for the school. Not satisfied with conditions imposed by Gen. Withers, they turned to the McKinney L. Cook plantation which they secured and named "Mount Beulah,"

after singing "I've reached the land of corn and wine." Later scenes showed the death of Dr. Faurot; a love scene in which the postmaster of Edwards, John M. Simmons, wooed and won the first teacher in the school; and the coming of J. B. Lehman and his blushing bride on their honeymoon forty-two years ago to take charge of the school, was the climax of the play. The many graduates of Southern Christian Institute who are laboring in Africa, Jamaica and in almost every region of the United States were shown and the honor they are reflecting on the school was marked. A large and representative group of both white and colored people of the community witnessed the pageant

and expressed for it the highest appreciation.

On Tuesday, May 17, the Jubilee Celebration was held. Practically all the schools in the state were represented. Bishop Bratton represented the Episcopalian schools; Dr. Gillespie, president of Belhaven College, the Presbyterians; Dr. J. W. Provine, president of Mississippi College, the Baptists; and Dr. D. M. Key, president of Millsaps College, the Methodist schools. All the colored schools likewise



President Lehman at his outdoor desk at Southern Christian Institute



were represented by their presidents or some member of the faculty. Frank K. Dunn, state secretary of the Church of Disciples of Christ, brought the greetings of these churches. P. H. Easom and Mr. Calhoun represented the state Board of Education. Mr. Easom made the announcement that the state board had accredited only three colored high schools in the state, of which Southern Christian Institute is one. Dr. C. P. Colmery, pastor of the Presbyterian Church in Edwards, and Dr. W. T. Lowery, former president of Blue Mountain and Mississippi colleges, made the principal addresses on the theme "The Educational Needs of Our Day."

High appreciation for the work being done at Southern Christian Institute was heard on all sides. As stated by President Lehman in his closing address, the school was so planned and the courses so arranged that unless students made progress in moral and spiritual development commensurate with their intellectual attainments, they could not graduate. Gradu-

ates of Southern Christian Institute have become known for their moral integrity and their splendid record as high-type citizens.

The graduating exercises were held on Wednesday, May 18. Seven students finished the Junior College course and seven the high school department. Dr. Grant K. Lewis, secretary of the home department of the United Christian Missionary Society, under whose auspices the school is conducted, delivered the class address.

The fiftieth anniversary was a glorious occasion for those of us who have lived with the college during much of the early struggles. We rejoiced to see our Alma Mater win recognition from those educators who were able to appraise such work. We look forward to the next fifty years as a time of even greater development and we pray that the school may hold fast to the high ideals which have guided it in the past.

## Listening In On the World

The Outlook on the Presidential Campaigns From the Christian Viewpoint

By JAMES A. CRAIN

WHILE the national conventions of the Republican and Democratic parties are still two weeks and four weeks, respectively, in the future, the main outlines of the presidential battle of 1932 are becoming clearer. On the Republican side President Hoover has more than enough pledged delegates to insure his renomination at Chicago without a contest. Among the Democrats the situation is complicated by the number of aspirants in the field for the nomination. Associated Press dispatches on May 30 showed that Governor Roosevelt of New York held instructed and pledged delegates to the number of 418, with 76 more claimed, making a total of instructed, pledged and claimed delegates of 494. With 770 votes necessary for the nomination and all but 122 delegates having been already chosen, Governor Roosevelt must pick up 276 votes from these and the "favorite son" delegations in order to win. Second to Governor Roosevelt is Alfred E. Smith, standard bearer of four years ago who holds 94 delegates instructed and pledged, with Speaker Garner coming third with 90 pledged delegates, Senator Lewis of Illinois fourth with 58, Governor White of Ohio holding 52 pledged. James A. Reed of Missouri holds the 36 instructed delegates from that state, and Governor Murray of Oklahoma is supported by 23 instructed and pledged votes. Governor Ritchie of Maryland is sure of the 16 delegates from that state. There are 169 delegates without instruction and whose preference is unknown or in doubt. Should Governor Roosevelt be successful in securing these and most of the 122 yet to be selected he could command the two-thirds majority necessary to nominate without a fight on the floor of the convention.

There is, however, every indication that the Democratic convention will face a conflict. This possibility is so imminent that some of the party leaders have taken steps to prevent it. During recent months the former close friendship between Governor Roosevelt and Alfred E. Smith has been perceptibly

cooled by the clashing of their political ambitions. At the Jackson Day dinner in Washington Mr. Smith declared in a speech that he stood ready to take off both his coat and his vest and fight to the bitter end any man who attempted to make a distinction between the poor and the rich during the present campaign. The speech was interpreted by the press as a notification to Governor Roosevelt that an appeal to the masses along the traditional Democratic lines, such as denouncing the money interests and threatening Wall Street would not be tolerated. During the four years since Mr. Smith's defeat in 1928, his political friends have opened to him opportunities to make a considerable fortune and to identify himself in a prominent way with the financial life of the East. In this process a good deal of the admittedly fine social outlook which he espoused in 1928 seems to have disappeared and we now have no longer Al Smith, the alderman, assemblyman, sheriff and Governor, but Alfred E. Smith, capitalist, financier, friend and associate of Kenney and Raskob. Gone is the famous brown derby. Gone is that camaraderie that made him sort of Sir Galahad to thousands of tenement dwellers who thought of him as one of their own who had made good in a big way. He now represents a group within his party who are determined to convince the money interests that they need not fear a Democratic administration. So Mr. Smith warns his chief competitor for the nomination that any attempt to arouse the masses against the privileges of wealth will be fought to a finish by him. Had Governor Roosevelt answered with a vigorous call to action to secure a more equitable distribution of the nation's wealth by taxing wealth and to pass legislation designed to prevent the exploitation of the poor by the rich it is possible that an uprising might have ensued which would have seated him securely in the White House. But he evaded the issue. He neither announced a vigorous people's program nor put himself in line with Mr. Smith's plan to commit the party to the defense of the status quo. And by just that much his candidacy for the presidential nomination is in doubt. Mr. Smith



holds the delegates of Massachusetts, New Jersey, Connecticut, and Rhode Island, a total of 94. In addition there are 105 delegates from New York and Pennsylvania whose votes will count for more than mere numbers in the convention. Among the politically experienced there is a tendency to believe that Mr. Smith may yet emerge from the convention with the coveted nomination. The minority candidates will become important only in case of a deadlock between Governor Roosevelt and Mr. Smith. Speaker Garner's friends have groomed him for just such an emergency. He holds the solid delegations of his own state of Texas and of California, but there is a hint of Smith strategy here, since the Texas convention was controlled by the Smith element who were willing for the delegation to be instructed for Garner with the hope that it would revert to Smith when the principal was eliminated.

The failure of the wets to make an impressive showing in the attempts to put the Congress on record for repeal of the Eighteenth Amendment and the legalization of beer has had the effect of centering attention more directly upon the economic situation among platform builders. Faced with a defeat of 187 to 227 on the proposal to take the Beck-Linthicum resolution from the House judiciary committee and put it upon passage and an adverse vote of 169 to 228 on the beer bill, with the Senate voting on a 4 per cent beer bill at about the same ratio as its vote on the Eighteenth Amendment fourteen years ago, the wets have given up hope of securing liquor legislation at this session. Increasing acuteness in the financial situation has made balancing the budget an imperative necessity. That both party platforms will declare for a balanced budget and for reduced governmental expenditures, municipal, state and national, is a foregone conclusion. How they will propose to accomplish this end is more difficult to forecast, since the general sales tax was defeated both in the House and the Senate by a coalition of Democrats and Republicans, in spite of President Hoover's dramatic personal appeal for its enactment. Both party platforms will undoubtedly call for the return of prosperity, but to date no sure word has come out of the confusion of plans and counterplans. If either party or any man in either party knows for sure the remedy for our present situation he has been unable to make himself heard on the subject. The fundamental fact that money values rather than commodity values fluctuate and that a debt made during time of normal prices may become from two to four times as heavy when money becomes scarcer seems to have escaped those who are seeking a way out. When a nation's money is concentrated in the hands of a few, that group by the simple expedient of withdrawing money from circulation, hoarding, denying credit and calling loans, can force the payment of debts owed them at commodity prices far below the level at which the debt was made. In the present situation the dollar has risen from a commodity value of forty cents to \$1.64. The result is that it requires four times as much labor and commodities to pay a debt as it did in 1928.

Prohibition will, of course, have a place in the party platforms. Since the Republican convention meets on June 14, two weeks prior to the Democratic gathering, it can be surmised that the action of the Republicans will be watched with great interest by the Democrats. During recent weeks strong pressure has been put upon President Hoover by prominent Republicans, including members of his Cabinet, to secure his consent to the inclusion of a plank in the platform which will serve to placate the wet element in the party. Reports that the President will agree to run on a platform calling for either modification or a referendum on the subject have been circulated in wet publications, but so far there has been nothing to corroborate these rumors. In view of the more authentic report that the President will insist upon a plank declaring the right of the people to change their fundamental law when they wish to do so, but that pending such changes the law must be observed and enforced and when such changes are made they must be made

by constitutional means, the idea of a wet Republican platform may be dismissed as wishful thinking. The Democratic national convention, coming two weeks later than that of the Republicans, will no doubt be influenced very greatly by the action of the Republicans. Should the Republican platform be wet or moist, the plank of the Democrats will go much further. However, if the Republicans adhere to their reported plans for a plank demanding observance and enforcement as long as prohibition is a part of the Constitution, it will undoubtedly modify the action of the Democratic convention. It should be remembered that the platform of the Democrats in 1928 was satisfactory to the dries, but that the repudiation of the action of the convention by the nominee brought about the revolt on the part of its dry constituency and the election of Mr. Hoover. If the issues are similarly drawn in 1932 there is strong reason to believe that Mr. Hoover will again be successful. But neither of these developments is forecast. The present session of Congress under Democratic control has been unable to frame any constructive legislation to bring an end to the economic tension. The revenue bill has passed both the House and the Senate and is now in conference to iron out differences and while Congress has rejected many of the Administration's suggestions and has inserted some of its own plans, the bill remains substantially an Administration achievement. In spite of the rejection of the sales tax and other recommendations, leadership has been continuously in the hands of the President. The present session of Congress has strengthened Mr. Hoover and the Republicans can be depended upon to ring the changes on the danger of changing horses in the middle of the stream. It is significant that Mr. Hoover received in the recent California primaries a greater vote from his Republican constituents than the entire Democratic ticket combined, though he has never been popular with his party in that state and has had the open enmity of Senator Hiram Johnson and his followers.

The dries everywhere are girding for battle. In Texas the state executive committee of the Democratic party exacted a pledge from every person participating in the county conventions to support the nominee without reservation. When the right of the party leaders to exact this pledge was upheld by the courts thousands of dries stayed out of the conventions. The result was that the regulars were in control of many of the county conventions and dictated the selection of delegates to the state convention. The state convention opened with a plea for party harmony and an agreement to leave the party free on the prohibition question in order to unite both wets and dries behind Speaker Garner. After a Garner delegation was selected to go to Chicago the wets in the closing hours of the convention turned the tables on the dries and put through a resolution demanding that the national convention go on record for a referendum. The resolution was carried by a vote of about 800 to 583. Many county delegates did not attend the convention on account of the expense and often one delegate held and voted the proxies of his entire delegation. The action of the wets has angered the dries and in numerous counties protest meetings have been held to repudiate the action of their delegates. Leaders of the Hoover Democrats, as those who refused to support Smith are called, are girding for battle this fall. In 1928 they had a state-wide organization functioning in perfect order and they claim that they are this year much further along in organization than they were in 1928. Should either Roosevelt or Smith be nominated at Chicago on a wet platform there is good reason to believe that Texas will again be at least a doubtful state.

The Disarmament conference at Geneva has made no important announcements since its reconvening after Easter, and attention is now focused on the forthcoming conference on reparations and war debts and the following world economic conference. To the latter gathering the United States has consented to send representatives with the understanding that war debts and reparations shall not be discussed.





—Indianapolis Star.

A group of the directors of the 65 young people's summer conferences being held this year

# Where Teacher Is Also Student

## Young People's Conferences Offer Adult Training Values

By T. T. SWEARINGEN

CROWDING fifteen years of volunteer service into three months' time is a real accomplishment. This is actually what happens in young people's conferences each summer. In 1931 there were 809 faculty members who served in the 64 conferences under the direction of the department of religious education of the United Christian Missionary Society.

The young people's conference enterprise has grown with astonishing swiftness during the past twelve years. It is doubtful whether there is a single other brotherhood enterprise which commands the respect and leadership of so many and such capable individuals as does the young people's conference movement.

It is no small achievement for more than eight hundred weeks of volunteer service to be given in a three months' period to one youth program. The individuals contributing this service have been of a high type, both from the standpoint of academic training and practical experience in local church work. The choicest pastors, directors of religious education, and lay leaders of young people, have been mobilized for this Christian education program for youth.

We ordinarily think of this program as a training enterprise for young people, and usually overlook the fact that it also is a source of strength for adult leaders as well. Each faculty member finds he must work hard in order to give more of instruction, inspiration and personal enrichment than he receives for himself, and in doing this there is provided, even in young people's conferences, a real adult training school.

Eight hundred and nine weeks means fifteen and one-half years of training between June 1 and Sep-

tember 1, each year, that is given to both youth and to adults. This "Summer School of the Church" is for youth—but incidentally it is for pastors, Sunday school superintendents, directors of religious education and lay youth leaders, all of whom are benefited by the enterprise.

The first value to adults is that it stimulates their study habits. Each one of these several hundred faculty members is asked to teach at least one course. The shortest course requires five class periods of fifty minutes each. In order to do this teaching work efficiently and effectively, considerable time must be spent in study.

Another benefit of the conference is that it acquaints the adult leadership of young people of local churches with this training program. This is important from two angles: First, that local churches may know what kind of young people to send to conference; and, second, that they may know how to make use of their training when they return. Conference fails sometimes because the "wrong" young people attend—and again because the "right" young people who return are given no place in which to serve.

Not the least among the benefits of conference for adults lies in the fact of conference week as a vital Christian experience. A young people's conference is a Christian experiment. A Christian community is set up for seven days. Every individual is conscious that every other individual is living his best. High ideals are the only ones countenanced. High motives are the rule—not the exception. Courtesy and cooperation are natural elements of every relationship, and



not peculiar characteristics of a few individuals. In this environment the adult leader takes a new grip upon himself and receives new inspiration for old messages and vision for some that are new. Faith is restored, the "Kingdom" takes on new meaning, and life upon a high plane seems more practical.

One of the most vital effects of conference lies in the informal companionship of young people and their leaders. One boy said, "I didn't really know my pastor until we came to conference." Doubtless many pastors would be ready to admit, "We didn't really know our young people until we lived with them the conference experience."

If this program can bring together for even the brief period of one week the youth of the church and their leaders on a basis of mutual confidence and sympathetic understanding, then many future problems will be solved.

Both young and old must advance together. This is not possible with age saying that "young people are going to the dogs," and with young people saying "adults are old fogies and do not understand us." Conference clears this atmosphere of distrust. It provides a basis of understanding upon which to meet, and goals for which to strive—together!

Adults cannot make permanent advances without taking youth with them. Young people are foolish to attempt to advance without the benefit of the wisdom and experience of those who have preceded them. Life is a cooperative adventure. Man does not live alone or die alone. Age and youth must live and work together. Adults go to conference to teach and to be taught; to guide and be guided; to lift and be lifted. They inspire others and are themselves inspired. They give direction to the lives of others and find new fields of interest for their own lives. Out of this fellowship and the interchange of ideas and ideals, adult leaders go back to their homes and the work of local churches, with a better understanding of young people, and of ways of working with them. This alone contributes much to the life of the church. After all is said and written about conference, the greatest values it has cannot be cataloged. Among these is that spirit of understanding which bridges the gap between youth and age and makes cooperative ventures practical, and mutual helpfulness possible.

Young People's Conferences stimulate in adults a new appreciation of an educational program for their own churches. It helps to provide an understanding of the church as a teaching institution. One of the best examples of Christian teaching work, outside of the church college, is to be found in the conference program. This influence will necessarily be felt as

both adults and young people go out of this experience back into local church work.

A value not to be overlooked is the initiation of young people's programs in churches where there has been no such program before. Young people have a program in conference which is both challenging and interesting. They are unwilling to be without a program when they return to their own churches. Adult leadership is thus challenged to provide places of serv-



Fifteen happy faculty members of the Phillips High School Conference at Enid, Oklahoma—typical of the 65 faculty groups serving this summer in our young people's conferences

ice for these young men and young women who have been in this week of training. One minister's wife said, "Our young people come back from conference and ask for something to do." This, of course, puts a real responsibility upon local church leadership but one which they should be glad to assume. Adult leaders who go to conference realize more than ever before that their messages to youth must be increasingly challenging, that youth demands a program.

The last value, and only the last because of space and not because the values are running out, is that of a true vacation. Adults are given—"a vacation with a purpose."

Conference faculty members work hard. The seven days of conference week are filled with activity, but they are days which have "direction." The hours of each day are filled with a definite purpose. Many adults give a week or more of vacation time to this program. This type of vacation really deserves the definition—"working at a different job." These folk enjoy it and there is no better way in which they could invest this time than in fellowship with Christian youth.

Fifteen and one-half years of service in three months is the record. Hundreds of adults engaged in self-education through the teaching of youth. This is a new story of young people's conferences—a modern up-to-date adult training school.

# Her Rose While She Is Living

W. R. Warren, Former Editor, Presents It to Bess White Bunch

LOOKING through the 1929 volume of *WORLD CALL* one is surprised to find no single word regarding Bess Robbins White's promotion to the editorship of the magazine after six years of service as associate editor.

Everybody knew that was not "good business," but the new editor was in command of the magazine's pages and nobody could prevent her self-effacement. In fact, you will have to go clear back to the November number of 1923 to find even a tiny violet tossed in the direction of the daughter of the manse who was then about to become associate editor. From that day until yesterday she has had oversight of the make-up of the magazine and has successfully resisted every effort at recognition of her superb editorial work or her self-sacrificing spirit.

Twelve months of 1925 and 1926 I spent with the missionaries in Japan, China, India and the Philippines, contributing only an editorial and a travel article to each issue. All the while the magazine grew better from month to month. Then I was in the field most of the time until I became engrossed in editing that big book, *Survey of Service*. Immediately after that came off the press the Pension Fund began to demand more of my time and finally commanded it altogether.

No wonder many of the readers of *WORLD CALL* have not yet noticed my absence from the staff. Everywhere I go someone congratulates me on the excellence of recent numbers!

It is only fair to say that, all the while, Mrs. Rains has been both helping Miss White to make the magazine and setting her a signal example of making the light radiant but concealing the lamp.

Readers of *WORLD CALL* are well aware that it has been bringing them continually delightful surprises: original covers, striking headings, unique features, new writers, fresh presentations of old themes. These have not been simply happy accidents but the output of editorial genius concentrated through toilsome hours on the constant objective of making necessary information enticing as well as accessible.

Practically all magazines that serve a cause are

heavily subsidized. *WORLD CALL* serves half-a-dozen causes and pays its own way. That means that there has not only been extraordinary management in keeping the mechanical costs of production at the lowest possible figure but also that writers have been induced to do their best without financial reward, or at most with only nominal pay. Most of the photographs have been begged or borrowed, and their discovery and selection, both to make the pages attractive and to give the reader a quick and vivid understanding of the subject, has distinguished Mrs. Bunch's work from the first.

No reader can suspect how much editing is required by most of the material that appears in *WORLD CALL*. Generally the article is two or four times as long as it should be. Mrs. Bunch has an uncanny (or is it canny?) knack of quickly picking out the essential parts of a manuscript and mercilessly eliminating the rest. Then it often happens that the arresting sentence with which the story should begin and the clinching statement with which it should end are buried somewhere in the midst of the writing. Here again her genius functions in swiftly rearranging the essential paragraphs, just as a "born housekeeper," who has also had much practice in her art, will unerringly rearrange the furniture in a room



Mr. and Mrs. Leslie Bruner Bunch  
Married last November, Mrs. Bunch consented to remain as editor of "World Call" until her successor was chosen.

to make it both attractive and convenient.

Another difficulty of her task which the recent editor has capitalized with skill and grace is the necessity of making every issue of the magazine a special number for some cause while also having every other cause fairly represented! If the leaders of each of these causes had not been Christians this would have been a sheer impossibility, but even so the editor had to be a diplomat as well as a general. Great foresight has entered into the planning of each issue months in advance and rare executive ability has been required to get these plans executed.

Beyond and including every cause represented in *WORLD CALL* has stood constantly the Cause of Christ. Fine idealism, unflinching faith and consuming devotion have kept his banner aloft. That is the highest tribute one can pay the editor of a Christian publication.



# The Joy of Paying One's Own Way

By LETA MAY BROWN, R. N.

THAT missionary is most successful in his chosen profession who comes nearest to "working himself out of a job." That is a less elegant way of saying that we are striving to so teach the people of India that they themselves may maintain all the activities that are necessary for the living of a Christian life.

There was a time, and not so long ago, either, when in most stations of our Mission the great majority of Indian Christians were employed by the Mission as missionary coworkers, or else by the missionaries themselves as servants. But that condition is fast passing away and now we have all over India independent Christians, farmers, carpenters, tailors, mechanics, railway men, teachers, preachers and members of all the other professions and trades. It was once thought necessary for the Christians to live quite near the missionary, to keep them "firm in the faith." We rejoice that now we have many who can do so without constant missionary supervision, but alas, we must regret that here, too, as everywhere in the world, I fear, there are still those who need that constant watch-care and support.

We know that many have come into our fold for their "stomach's sake," "rice Christians," to get work and because they knew that the Christians always look after one another, and that the missionaries will not let anyone of the group suffer from hunger or lack of medical care. The older Christians, especially, say that we are their "ma-bap," their mother and father, and so of course, we must care for them. This attitude is grounded so firmly in the minds of many of our Christians that it is with great difficulty that we get them to recognize that they themselves have any responsibility at all along certain lines.

Since my return from furlough two years ago my attention has been drawn to this particular phase of our medical work, that is, fees for medical attention and for medicines. The great majority of our Christians feel that it is their just due that they receive all medicines and care entirely free. It is true that at one time when salaries were so low that they could scarcely live on them we all felt that nothing should be asked, but now we have in our midst many whose income is quite adequate and who, we feel, should shoulder something of this responsibility. Almost no meeting of the medical committee is held without some discussion of the matter of fees. It is a matter that all feel should be adjusted so that less and less burden of the expense is on the Mission and the work become increasingly self-supporting.

When I came to Damoh two years ago the question of raising the fees for patients who come to the Mission dispensary had come up. At that time they were giving one pice for their tickets. That is when they come to the dispensary for the first time, their names are written in the register, and they are given a ticket which allows them to see the doctor, who then prescribes for them. They paid their one pice for that ticket and as long as they kept that ticket they could get medicine, no matter how long or how many different diseases they contracted. But if they lost their ticket they had to pay another pice (half-penny). We raised that January, 1930, to one anna or two cents, for each ticket and tried to keep better account of who had paid and who had not. We raised the fees and everybody else raised a howl.

Then in January, 1931, we raised it again to one pice for the ticket and another pice each month, and for every new disease a new ticket. For instance if someone should have a spell of malaria and later catch cold, that would mean a new ticket. We had several cases of chronic asthma and other similar diseases the whole year for the two cents.

Effects of the depression in America and elsewhere began to be felt keenly in our Mission work so we decided that we must again increase our income at the dispensary. Therefore, January, 1932, we raised the fees to two annas, or four cents for registration, and if that disease lasted longer than a month an anna again the second month and each succeeding months to renew the ticket. Certain very expensive tablets and medicines are not given away, but sold. Solutions are often just as effective and much cheaper, but the greater majority of Indians prefer the pills and tablets. It is less against their caste prejudices and rules. We are trying to judge our patients and give free to those who are poor and to charge those who can afford to pay. It is hard to tell always, for the rich sometimes dress in rags and tags to get medicine free and again some may be loaded down with jewelry and have not a cent to pay—who have no income and are really jewelery poor.

OME of our staff were afraid we were driving patients away and were not caring for the numbers we had before. Here are the statistics:

January, 1930, new patients 374, total old and new 1,226, at half-cent.

January, 1931, new patients 426, total old and new 1,631, at two cents.

January, 1932, new patients 513, total old and new 2,058, at four cents.

The increase is due we think to a

growing confidence in the doctor and staff and the better service rendered with a better staff. This is in spite of the increase in fees. Sometimes I am almost inclined to believe it could even be *because* of the increase. People the world over have the same psychology. Of what value is the thing for which we need not give some value in return?

We observed Hospital Day in our church on February 14, 1932. The program was prepared by the hospital staff. My part was to speak on the financial side of the subject. I have gained quite a reputation along that line and now I get all the credit or blame for anything that is done in securing fees for medicines and for service. For my talk I made some charts showing just how much it actually costs to care for a case of malaria (our most common disease) for one month.

The church has taken one big step forward, in that it has budgeted Rupees 25 for the hospital this year. Some thought that meant that now no Christians would have to pay a cent for medicines, but I hurried to assure them that we would rather not have the money than to take it under such circumstances and that it merely meant that they were in a very small measure beginning to recognize their responsibility in the matter and that small amount could in no way begin to pay for the actual cost of the medicines given poor Christians, to say nothing of other expenses.

WE ARE encouraged in other ways, also. Last month our income was considerably increased. Many purdah women now come to the dispensary because we now have a lady doctor. They are given a careful examination and are charged rupees two. And the wonder of it is that we have gotten it most every time, too. In February we gave over seventy-five injections and almost all of them were paid for full price. Doctor is being called into the homes increasingly and is given rupees five each time. Certain treatments and some special medicines are charged for and there is less and less being said about, "I am a poor man and have no money," which is the usual cry of rich and poor alike, and folks are paying up without a murmur.

On the other hand, as our Master said, "We have the poor always with us," and to such we still give service and treatment and medicine free.

We feel that we are teaching here in Damoh the joy of paying one's own way, and the dignity of independence. Some refuse to pay, some pay because they must, but many pay joyfully "as unto the Lord." Is it not a worthy task to teach this lesson?

# Monieka Brave Hearts

By LILLIAN B. HEDGES

THE Brave Hearts, Monieka's younger married people's Bible school class, has been a going concern for three years. Its life touches vitally all the various phases of Monieka mission work. Two medical assistants and the head school-teachers were instrumental in its organization and have continued as officers. Other teachers, potential evangelists, students, household helpers, as well as local residents, make up the class personnel.

For over two years the class met on a porch but is now favored with the assembly room of the mud school annex building. Class men and a few women are chosen quarterly as teachers, no one person teaching twice per quarter.

The present membership of the class is eighty. A student group is ever changing but the class lost several couples with the recent shortage of finances. It always grieves us to see such people go home. More than a dozen couples are afield as evangelists or school-teachers; two former class couples are now enrolled in the Congo Christian Institute at Bolenge and two teacher-husbands are invalided with tuberculosis. One member died with mastoid infection, although the family that came to steal the unconscious fellow away while Dr. Jaggard was out of town professionally, said, "No, only the witch doctor can cure this disease. He has been bewitched. This is no *God-sickness* that a white man knows how to cure!" So Dr. Jaggard lost his chance to save a life and the witch doctor could not cure him.

The parents bring their smaller children to class but the older ones go to the primary department. Unfortunately few of the couples have children to bring. Congo needs men even more than money, despite world-wide hard times. The government exempts from all future taxes any monogamous father of four living children. The wife of our class president presented him with a son last month just as the annual tax was being collected, so Brave Hearts have a most distinguished president, inasmuch as he already had three little daughters. But think of the glory awaiting that little boy when he discovers he has three sisters to send into marriages to furnish a rich dowry to buy himself a wife!

Tuesday evenings the class meets in the church for their own song, prayer, preaching or business meeting. Sometimes they are reverent, sometimes stormy. They have "sung a hymn and" gone out—to fight. If the committee of three men or of three women, appointed to hear the unbearable home grievances of a classmate, cannot effect reconciliation, the unpacified, aggrieved one refers the trouble to the class officers. Usually the unbur-



A witch doctor, his musician and his two wives

dened heart is eased and accepts guidance without resorting to such a measure. But the committees work!

Friday afternoons the women meet with me for sewing. Many handle the needle for the first time and such struggles as they have with knot tying. I wish I could say that all have learned to use the thimbles a living link church sent them last year, but I may be expecting too much of one hand to master both a needle and a thimble. The first year I had church seats carried to our porch each sewing day but so many still steady the material with their toes that they prefer to sit on the floor, and I sit with them!

Each new member is given cloth for a handkerchief which she hems. Thereafter she furnishes her own cloth. Attendance is most irregular as they are not always able to get the cloth. Some have made but two or three articles, while others have completed five or six each. Many homes have had a first pillow case since this class began to sew. Many have mended, embroidered a bit and made dresses, petticoats and bloomers. Some hemstitch the hem and add embroidery, as I donate the thread, and as long as they can learn on one garment they need not furnish more cloth. Reluctantly the class breaks up when the women's school bell rings, but when the cloth is folded away they are as interested as all the other women in their daily classes.

Would you be interested in present class problems? The widow of the mastoidal case came recently to get a supervising evangelist to appease the belligerent, heathen uncle of the deceased, and secure his permission not to force her to accept a place in his harem. This man contributed a knife and two anklets to the wife's purchase, so that investment, he insists, gives him the right to say she

shall not live with her Christian father, pending a proposal of marriage. He wants his property.

A classmate accompanied another district evangelist to his wife's distant home to try to persuade a backslidden father to accept another gift and let the daughter return to her husband's home. Marriage dowries are perpetual installments, and these parents have repeatedly detained the daughter on her home visits until the husband should call with a present. This time they had arranged another marriage for her but we hope the goat and the brass anklets which the husband took with him will prove acceptable pacifiers. The evangelists will have performed a diplomatic service if they restore this marriage, but they are experienced men in such matters.

One long-trained boy actually traded his wife and daughter recently, accusing the wife of giving first affection and money from her garden sales to her family. He has the brass sales price in hand ready to purchase a more considerate wife, but it seems now that the elders and the class committee will be able amicably to adjust even this. He has made two offers of gifts to the girl's family but they consider his proffered anklets yet too small to remove the disgrace he has brought upon them, and the humiliated wife yet spurns him.

I have been telling the class that when the new Mrs. Cobble arrives in Congo I shall resign my advisorship in favor of the younger married missionaries. The class has welcomed Mr. Cobble into their class and social functions, although no other single person visits the class. Now that a cable announces that the bride-to-be and her parents will arrive in July, a member came to me this morning with this query: "If the bride's parents actually arrive in Congo and you invite them to dinner, will you dare invite the bride and groom, too? Will you really see a teacher (missionary) actually sitting down to a table with his 'in-laws'?" I laughed, and said, "Just wait and see! Never did we think you would see the marriage relatives of one of the missionaries. Now you can see if what we've told you is true." In Congo if the mother-in-law appears, the son-in-law darts out the back door into the banana patch, and away. If neighbors see there is apt to be an unintentional meeting, a warning cry is given and one hides until the other can disappear. This Brave Heart said, "Mama, there will be plenty of onlookers if a missionary eats with his mother-in-law!"

We welcome Mrs. Cobble-to-be, and we welcome a better Congo through the influence of her new home and the influence of all better living in Brave Heart huts.



# Carnival Time in Buenos Aires

By S. S. McWILLIAMS

EARLY in February electricians were to be seen working in three different parts of the city putting up strings of electric lights along the streets and especially elaborate designs at the important intersections and at the ends of the "corso," that section of the street designated for the carnival procession. Later, other workmen began putting up temporary boxes along the sidewalk, where pretty Argentine girls with their patient chaperones would soon be taking part in the carnival festivities—girls whose grandmothers, or great-grandmothers, had probably participated in similar gaieties in Italy or Spain.

But the word "carnival" has a somewhat different meaning in Latin countries than it has in the United States. We think of it as a street carnival, but for the Latins it is the last big festival before Lent. This year it lasted six nights, beginning Saturday, February 6, and continuing Sunday, Monday and Tuesday, the last two days being holidays with practically all business houses closed. Then, after several days of rest, the carnival spirit again prevailed on Saturday and Sunday nights, Feb. 12, 13.

In former days processions of carriages and wagons gaily decorated and filled with people in fancy costume passed up and down the "corso," those in the boxes along the sidewalk and those in the vehicles waging a good-humored battle with paper streamers. But the day of the horse-drawn vehicle is almost a thing of the past, most of the modern procession being made up of automobiles and trucks, with here and there a horse-drawn carriage or a man on horseback serving as a reminder of days long since gone. The people participating actively in the festivities, those in the boxes and those in the vehicles, for the most part still dress in fancy costume, the girls seeming to prefer dresses of the old-fashioned type or the high comb and embroidered shawl of the Spanish "señorita."

It is interesting to see one of these "corsos" about ten-thirty in the evening, when the noise and gaiety are at their height, when the street fairly dazzles with the many-colored lights, and when the paper streamers in various tints and shades dangle from trees and balconies or form temporary links between the young people in the vehicles and boxes. Another element which weaves itself in and out in this scene of festivity is the groups made up of six to eight boys dressed in grotesque suits, often of gunny sacks, who with whistles, horns and old drums march up and down the street among the automobiles, attracting much attention by their noisy "music" and boyish antics. At twelve o'clock the spirit begins to die down, the traffic policemen turn the vehicles off onto side streets, and the

brilliant lights are put out, leaving a street that seems dim with only the ordinary lights, and lonely after the previous hours of brilliancy and animation. But these changes at midnight do not mean the people are all going home to go to bed. The carnival revelers have enjoyed only the first stage of the night's merrymaking, they now go to their club or some friend's home to dance until the first streaks of dawn appear in the eastern sky.

Last year left much to be desired in the number of carnival participants and in the spirit of animation usual in former years. Some thought it was because of the financial crisis, others thought it was because masks were not allowed to be used, for only a short time before the country had gone through a small revolution and it was not thought best to allow people to conceal their identity even at this old hilarious festival. Again this year the carnival was lacking in animation and in numbers

taking part, so the last two nights the municipality made no charge for the entrance of vehicles to the "corso," and this served to interest a larger crowd.

One of the English dailies of Buenos Aires, in an editorial, says that with conditions changed and prosperity restored the old carnival spirit may come back; but that, on the other hand, there is a possibility it will not. There is a feeling on the part of the writer of the editorial that this type of amusement, which caused so much pleasure in former days, is perhaps losing its hold upon the youth of this modern age, for he says, "The open road, the river banks, the tennis court and the sea beach make their call to the younger generation who, unchaperoned, live according to the spirit of the age. The day when Miranda threw streamers from the balcony or coyly dropped a paper bag of water on the unsuspecting stranger's hat belongs to the storybooks or reminiscences of an older generation. Such innocent fun is regarded today as mere foolishness—and Tigre or Mar del Plata (river and sea-side resorts) are calling. Thus does the world move on."

## A Family of Missionaries

WHEN Mr. and Mrs. H. C. Saum and their son, Kenneth, sailed for India after their furlough, they went via British East Africa, so that Mrs. Saum might spend a short time with her invalid mother who has been for twenty-five years a missionary of the Africa Inland Mission. The sister and her husband, also missionaries to Africa, returned to America last fall, the husband dying two days after reaching New York.

Mrs. Saum writes:

"From Mombasa we took the Kenya and Uganda Railway which runs from Mombasa to Lake Victoria and has recently been extended into Uganda. Through the night our train kept climbing and by ten o'clock the next morning we were in Nairobi, the capital of Kenya. Below Nairobi we saw large numbers of wild zebra, deer, ostriches, gazelles, gnu or wildbeest and congonie in the open plain. At Nairobi we were met by one of the missionaries and were brought by motor the fifty miles to Kijabe. This part of Kenya is a vast rolling plateau. In the white settlers' Reserve are large estates of coffee and sisal while on the Kikuyu Reserve are fields of corn, bananas, sweet potatoes and lesser crops. Other parts are vast stretches of primeval pasture lands, where the Kikuyu and Masai tribes pasture their herds of cattle and goats. Dirt motor roads lead in every direction. On the hill above are signboards that direct one to Cairo or Cape Town though Cairo is 2,400 and Cape Town 4,000 miles away.

"Kijabe is 375 miles from Mombasa

and is 7,500 feet above the sea. The temperature does not go above eighty nor do they have frost. It is only forty-two miles south of the equator, yet my mother needs a fire in her room mornings in even their warmest weather. Kijabe Mission Station is up on a steep hillside overlooking a portion of the great Rift Valley. We get a very beautiful view of the Valley from here out of which rise two extinct volcanic craters, Suswa and Longonot, while Lake Naivasha is only a short distance away. This year they have had a very bad scourge of locusts. The pasture became so short that they had to feed the cattle branches from the wild olive trees but the grass is plentiful now and there are signs of good crops.

"I have had some experience with 'soldier ants' since coming here. They are very vicious and move in regular armies. The only way to stop them is to scatter ashes and live coals in their path.

"Kijabe has been the central station of the Africa Inland Mission for a number of years. They have a large and varied work—a Bible training school, girls' home, hospital with nurses' training, agricultural, industrial, printing, English school for missionaries' children, native school, and church and evangelistic work. There is quite a little unrest among the natives here as elsewhere and there are problems, but the church is well attended. Within the last month eighty have come forward signifying their desire to become Christians. It is a joy to hear them sing. They do it so heartily. They use our tunes, usually, with Kikuyu words."





Japanese boys in camp at Pacific Palisades

## Developing Loyalties

THE picture on this page shows a group of our Japanese boys from the Japanese Christian Institute at Los Angeles, holding camp at the Pacific Palisades. This camp was sponsored in connection with the Japanese Union Church (Congregational) in Los Angeles. Forty-four of the boys pictured are our boys.

These Japanese boys come from a very poor part of town. They live and have their fellowship in the section most noted for juvenile crime. We feel that when they are out of school the church if it is wise in its work will try and get them out of their everyday environment and show them a better and a more pleasant side of life. The Union Church gave \$15.00 and the Christian Church gave \$25.00 to rent the camp grounds. Each boy paid \$1.50 and a pound of rice. Two ladies of the Japanese Union Church gave their time and energy as cooks. There was a total of about eighty boys in the camp, besides a great many visitors who came each day. The effect of the camp was tremendous upon the adults of the churches. As never before they saw the joy and value in such a type of work. The boys left on Monday, March 21 and spent four days and four nights in camp. They were all ages and sizes but a good program was worked out for all. They had flag raising and exercises every morning at 6:30. The day's activities included camp inspection, an hour for

classes, football, basketball, track, baseball, swimming, songs and stunts, stories and devotional period around the camp fire in the evening. On Thursday night they had a ceremony with a burning cross up on a hill. They all marched up the hill with the president leading, bearing a lighted candle. At the foot of the cross they had sentence prayers.

Charles Severns of our Japanese Christian Institute, states, "I think that we accomplished a great deal during the four days, developed greater loyalties to the churches, to each other, to high ideals, and to the Christian life."

## Advantages for Your Children

I DON'T believe in having children unless you can give them advantages," a woman told me recently. She thought they could not give a child advantages; yet they could and did afford a car, clubs, movies, parties, solid silver and fine linen. Her idea of giving a child advantages was that it might have its every wish gratified, that it might never know the meaning of sacrifice or hardship. Bringing up a child so may take account of its body, but it overlooks the soul. No wonder that the families where sacrifice and service and perhaps some hardships are required develop upright character, unselfishness, independ-

ence, tolerance and initiative. We wonder if handed-down and made-over clothes, the discipline that comes of sacrifice, the training and consideration that comes of helping with the household tasks, the example of a father's and mother's abiding love for each other and the children, may not be the real "advantages" to which children are entitled.

Not long ago a magazine told the story of a Methodist preacher who lived in London on a salary of seven hundred and fifty dollars a year. He had a wife and five daughters. Bringing up five daughters on seven hundred and fifty dollars a year would not seem to allow for many material advantages. If circumstances were similar to those of other homes maintained on such a salary, the busy mother doubtless had cooking and dishwashing, cleaning, mending and sewing to do. More than likely the children had to help with the dishes and the dusting and get their lessons by themselves. But these girls grew up. Four of the five married. The first became Lady Edward Burne-Jones, wife of the great artist. The second became Lady Edward Poynter, wife of the president of the Royal Academy and mother of Sir Hugh Poynter, one of the big steel men of Canada. The third married John Kipling, and became the mother of Rudyard Kipling. The fourth married a man named Baldwin. Her son is a former prime minister of England. Poor little girls! It was too bad that they could not have had "advantages!"

INA CORINNE BROWN.



# Colleges Close Successful Year

**A**S WORLD CALL goes to press our colleges are in the midst of their Commencement season. Some of them have already concluded their exercises and all of them will have been concluded before the reader receives this copy of WORLD CALL. Knowing that our readers are especially interested in what is going on in the colleges at this particular season we have confined our news notes of this issue largely to Commencement happenings. It is a pleasure to record that despite all the financial handicaps and difficulties which our colleges have been experiencing through the year, without a single exception they report one of the most successful years in their whole history so far as quality of work, student attendance and general spirit are concerned. A number of the institutions report the largest graduating class in their whole history.

## Atlantic Christian College

With this Commencement season Atlantic Christian College closed the thirtieth year. The Commencement proceedings proper were preceded by a beautiful May festival held on the college campus. The splendidly planned, program was under the direction of Miss Charlotte Hill, director of Physical Education for Women. While it followed in general the idea of having a May Queen, it was more elaborate than the ordinary festival. The activities began with a procession. In the line of march were the heralds, attendants of the King and Queen, train bearers, ladies and gentlemen of the court, Robin Hood and his merry fellows, court entertainers, shepherdesses, folk dancers from Merrie England and Ireland, from the Highlands of Scotland, and swordsmen from Flamborough. Beautiful trees on the campus, and a profusion of green boughs arranged in semi-

circular form made a perfect setting for the Queen's court. Robin Hood and his merry men began the events with an archery tournament, the best archer having the honor of crowning the Queen. After the coronation, groups of merrymakers from all parts of Britain joined in happy celebration with their traditional folk dances.

President H. S. Hilley gave the Baccalaureate sermon, John Barclay, pastor of the First Christian Church of Wilson gave the farewell sermon to the students, and the Commencement address was given by Dr. B. R. Lacy, Jr., of Union Theological Seminary, Richmond, Virginia.

## Bethany College

The Commencement exercises at Bethany College began on Sunday morning, June 5 with the Baccalaureate Service in the Bethany Memorial Church. President Cloyd Goodnight delivered the message on that occasion. The Annual Association Service was held in the same church on Sunday evening and the sermon was preached by John P. Sala of the class of 1897. At 7 o'clock on Tuesday morning, June 7, the Annual Service of Ordination was held in the Old Bethany Church. This is one of the beautiful traditions which Bethany College is maintaining. At 10:30 A.M. of the same day the Eighty-Ninth Annual Commencement was held in the college chapel. The address was delivered by Dr. Ben G. Graham, superintendent of schools in Pittsburgh. The president's reception was held on the afternoon at Pendleton Heights and the exercises of the week came to a close with the fraternity banquets.

President Goodnight reports that in many respects this has been Bethany's most successful year.

Heinz Stadthagen of Berlin, Germany, will study on one of the foreign fellowships at Bethany College next year. In making the announcement, President Goodnight told of Stadthagen's splendid work at the University of Berlin where he is now studying. He is the son of an editor and publisher in Berlin. Stadthagen will arrive in Bethany early in September. Other foreign fellowships are to be awarded by Bethany College but no announcement has been made as to their recipients.

## Phillips University

During Commencement week 12 young persons were ordained to the ministry. The ceremony was held in the Central Christian Church. All the teachers of the Bible College, the local Christian pastors and three visiting ministers, each of whom had a son to be ordained, participated in the ceremony. The Bible College as usual furnished a good part of the graduates at this Commencement. Thirty from the Bible College received the degree of A.B.; sixteen, the degree of A.M.; and seven, the B.D. degree. Those who received high degrees are all capable and experienced ministers.

Dr. I. N. McCash was signally honored this year by being invited for the second time to deliver the Baccalaureate sermon for the Enid City High School. He also was invited by the Senior Class of Phillips University to deliver their Baccalaureate sermon. This was a very high compliment, for the class chose Dr. McCash solely on its own initiative and in spite of the fact that a large number of names of other speakers had been submitted for their consideration.

The Commencement address was delivered by Dr. H. O. Pritchard, Indianapolis, Indiana, general secretary of the Board of Education.



Graduates, College of the Bible, Phillips University, Enid, with four absent

Fifty-three degrees were given in the Bible College alone. Seven received B.D.; sixteen A.M.; thirty A.B. Two received two degrees. Left to right, front row: Dr. W. E. Powell; Prof. S. T. England, Prof. Ross Griffith, Dr. I. N. McCash, president, Dr. F. H. Marshall, dean, Dr. H. D. Smith, Dr. C. C. Taylor, Dr. R. W. Nelson

Phillips University has just completed its twenty-fourth year. On September 17 it will celebrate its Silver Anniversary. Plans are already formulated for this celebration and it is hoped that many friends and former students of the university will return to Enid to pay their tributes of respect to this institution of learning which has done so much in such a brief period of time. Phillips University has had but two presidents—Dr. E. V. Zollers, who served from the day the institution was founded until his death in 1915, and President I. N. McCash who was elected as his successor in 1916. Few colleges, if any, have made greater progress in the same length of time.

#### Butler University

Butler University has completed its fourth academic year on the beautiful new campus at Fairview Park. This means that the graduating class this year has the distinction of being the first class, which began as freshmen, to graduate from the new Butler. There was a total graduating class of 340. Of this number 25 received advance degrees; 171 graduated from the College of Liberal Arts; 131 from the College of Education; and 13 from the College of Religion.

Dr. Joseph Sizoo, pastor of the New York Avenue Presbyterian Church in Washington, D. C., was the Commencement speaker. Dr. Edgar Blake, bishop of the Indiana area of the Methodist Episcopal Church, gave the Baccalaureate address on June 12. The exercises were held in the Butler Fieldhouse.

Butler University recently entertained two important state educational conferences—one was the Indiana section of the Mathematical Association of America, and the other the Indiana Association of Economists and Sociologists. The Butler mathematics and economics departments, respectively acted as hosts for the conferences.

Prominent among the activities of the Butler College of Religion summer school will be the annual Discussion Institute which is scheduled for July 6, 7. Plans are already in progress for the event under the direction of Dean Frederick D. Kershner. Prominent speakers will be brought to the campus for the Institute to discuss current trends in religious thinking. An invitation is annually extended all ministers, regardless of religious affiliation, urging them to attend the sessions of the Institute. The purpose of the event is to bring about better understanding among leading exponents of various branches of religious thought and to acquaint the student with modern trends in theology.



Culver-Stockton College May Queen, Mary Shinkle, center; with her attendants, left to right, Helen Schlager, Vivian Comstock, Geeda Cahey and Billie Jones

#### California Christian College

California Christian College has just concluded its second year of the new academic program which has been built by President Cheverton and the faculty around the idea of character output. The student has been made the center of all the courses and activities of the institution. It is an educational experiment, which has attracted wide attention throughout the nation and Dr. Cheverton reports that the results so far are very gratifying and encouraging.

California Christian College is very proud of the fact that 78 per cent of all its graduates are now or have been enrolled in various graduate schools of this country and of foreign lands. The class of 1929 with 14 graduates heads the list with 100 per cent doing some form of graduate study. The class of 1923 is second with 85 per cent. One of the best tests of a college is whether or not it inspires its students to go on for further work.

#### Cotner College

The forty-third annual Commencement exercises of Cotner College were held on May 24 in the Bethany Christian Church. Dr. Paul G. Preston of Dallas, Texas, gave the address. The Bachelor of Arts degree was conferred upon 14, and the Bachelor of Science upon 5. Four others will receive degrees at the end of the summer session. The Baccalaureate sermon was delivered by President L. C.

Anderson. The class scholarships authorized by the board of trustees and administered by the faculty to the highest ranking student in each lower class were announced at Commencement time as follows: junior, Lowell Bryant, Blanchard, Iowa, with Wilhelmina Zook, North Platte, as alternate; sophomore, Leora Wilber, Wray, Colorado, with John Weare, Stamford, as alternate; freshman, Ethel Kruitfield, Fairfield, with Ruth Cobbey, Lincoln, as alternate.

#### Culver-Stockton College

The seventy-sixth annual Commencement program of Culver-Stockton College was recently celebrated with Dr. Edgar DeWitt Jones of Detroit as the Baccalaureate speaker and Honorable Clarence Cannon, member of Congress from the Ninth Missouri District as the Commencement speaker. Dr. Jones took as his subject, "He Whom a Dream Hath Possessed" and Representative Cannon spoke on the theme, "The Tragic Function of Government."

The opening event in the Culver-Stockton Commencement calendar was Cap and Gown Day which includes the last assembly exercises and the moving up of classes. The Department of Fine Arts gave a concert featuring students of Professor Ronald J. Neil and Lorenzo Ciacamo Fascinato.

Beautiful May Day exercises were conducted preceding the commencement proper in which Mary Shinkle was crowned queen. She had as her attendants Vivian Comstock, Geeda Cahey, Helen Schlager, and Billie Jones.

#### Christian College

The eighty-first Commencement of Christian College, Junior College for Women at Columbia, Missouri, was observed with a series of interesting events. Sunday morning, May 29, the Phi Theta Kappa scholarship society gave its annual breakfast in St. Clair dining room. The colors blue and gold of the national organization were carried out in decorations. Sunday evening at 8:00 o'clock, the Baccalaureate services were held at First Christian Church with Dr. R. H. Miller of Kansas City as the speaker. The student body gowned in white marched down the church aisle to the music of "Jerusalem the Golden" which has been the processional hymn for thirty years or more. Eighty-five graduates and one hundred and fifty juniors occupied seats reserved for them in the center of the church. Monday, May 30, celebrated three events: The luncheon for the board of trustees at noon, the art exhibit and studio tea in the afternoon, and the May Day Pageant in the evening. Miss Mildred Louise Brown of Tulsa, Oklahoma,



was crowned Queen of the May before an audience that taxed the capacity of the auditorium. Tuesday, May 31, began with Class Day exercises at 10:00 A.M., a sunset supper was served at five in the afternoon; a concert by student musicians was given in the evening, and a horseback riding exhibit was held on the campus ring after the concert. Commencement morning was Wednesday, June 1. The speaker was Dr. J. T. Stocking, pastor of the Pilgrim Congregational Church of St. Louis. Music by teacher artists from the Conservatory of Music closed the week's events.

#### Disciples Divinity House

Pastors who wish to "brush up" but who cannot give an academic term to resident study will be provided an opportunity in the projected Summer Pastors' Institute to be conducted August 1-7 jointly by the Divinity School of the University of Chicago and the Chicago Theological Seminary. The program will be interesting and stimulating. Attention will be directed particularly to concrete problems with which the minister is faced in his church and community. Preaching, pastoral work, and the newer techniques introduced by the psychiatrist, mental hygienist and personal counsellor will be given especial consideration. Altogether, nine special courses will be offered and all classes will be held in the morning from 9:00 to 12:00. At noon the pastors will share the regular Divinity Chapel service. In the afternoon observation trips will be conducted to outstanding churches and institutions and to points of interest in Chicago. In the evening a series of public lectures and open forums will be held. The program will open with a dinner at which an address will be made by Vice-president Frederick Woodward, just returned from a tour of foreign mission fields as a member of the Appraisal Committee of the Laymen's Missionary Inquiry.

#### Drake University

Drake University graduated 220 students at its Commencement exercises June 6 in the University Church of Christ auditorium. Merlin H. Aylesworth, president of the National Broadcasting Company, and a member of the Drake board of trustees, delivered the address. He is the son of Barton O. Aylesworth, who was president of Drake from 1889 to 1898. The elder Mr. Aylesworth became president at the age of 29, thus earning the distinction of being Drake's youngest president. He was a first cousin of W. P. Aylesworth who served as president of Cotner College for so many years. The Aylesworth family have been distinguished as educators and preachers.

The Baccalaureate sermon was delivered by Dr. George A. Campbell, St. Louis, Missouri. High spots of the Commencement week program was the production of "Antigone" by Sophocles, and "The Chimes of Normandy," a French light opera. "Antigone" was translated from the original Greek and set to music by Professor Sherman Kirk, head of the

Drake classics department. It was produced by the department of drama in the Drake stadium.

The "farthest away" student to be graduated was Wilford Gordon, of Jubelpore, India, who received an A.B. degree. He is the son of our missionaries. Being a British subject, he entered the United States on a student visé, and was compelled to leave as soon as his actual studies were finished. He is now in Canada, and received his degree *in absentia*.

Drake reports one of the most successful years in the entire history of the school.

#### Drury College

Drury School of the Bible is sending out two young men for the ministry, and one young woman who is looking forward to serving in the field of religious education. They were graduated from Drury College with a Bible major. All will do graduate work.

In addition to these, sixty-three other seniors who have taken courses in Bible and Ethics were graduated from the college. The imagination can picture what this stream of youth spread over a period of twenty years will contribute to the world.

It is an interesting fact for the Disciples of Christ that this work is being done by supplying one member of the faculty of Drury College, who also acts as dean of the School of the Bible. Building, heat and all equipment are furnished by Drury College for which the Disciples of Christ do not have to take any responsibility. The School of the Bible is an integral part of the college and bears a very happy relationship.

#### Eureka College

The seventy-second Commencement of Eureka College was held June 5-7. Sunday morning, June 5, Raymond Aylsworth, Professor of Bible preached the baccalaureate sermon. On Sunday afternoon Miss Julia Beoletto gave her graduation recital in voice. The Sunday evening program will be in charge of the department of religion.

Monday evening Shakespeare's "The Taming of the Shrew" was presented by the senior class. Tuesday morning, June 7, a class of forty-five was graduated. Clarence E. Lemmon, pastor of the First Christian Church of Columbia, Missouri, delivered the address on the subject, "The Qualitative Difference." In the afternoon the ivy ceremony was observed and the exercises closed with the annual alumni dinner.

#### Lynchburg College

The Commencement exercises of Lynchburg College were graced by the presence of two outstanding preachers of the Christian Church—Dr. F. W. Burnham of Richmond gave the baccalaureate sermon and Dr. W. A. Shullenberger was the Commencement speaker. Forty young men and women received the Bachelor's degree. The Commencement exercises were further characterized by the presentation of the Commencement play; the

annual contest in oratory and reading; the art exhibit; the joint recital of music and speech, and the Commencement pageant.

Professor C. L. McPherson who has been dean of Lynchburg College for some years past is closing his services with the college at this commencement time. The college paper, the *Critograph*, dedicated its last issue of the year to Dean McPherson. It was replete with encomiums and expressions of love and affection. Dr. M. E. Sadler has been chosen to succeed Mr. McPherson as dean for the coming year.

President Hundley, the faculty and trustees of Lynchburg College have had the courage and acumen to announce the discontinuance of football as an inter-collegiate activity and the introduction of a program of required physical education for every student in the college. There is a decided swing these days in the direction of providing physical education for all the students of a college rather than turning out a few gladiators for the delectation of the populace. This is one of the signs of a returning sanity in college education. Football is a splendid sport but it has been commercialized in recent years so as to make its scholastic value extremely doubtful.

#### Spokane University

Commencement time at Spokane University was a happy affair, beginning with the president's reception to the seniors Friday evening, June 3 at Redford Hall and closing with Commencement at 10:30 Thursday morning, June 9, in Science Hall. The campus was a scene of great activity and enthusiasm. The president's reception was attended by over 200 people, including the 27 members of the graduating class and their friends and relatives.

Sunday, June 5, baccalaureate services were held at Central Christian Church in Spokane. Music was furnished by the quartet of the church under the direction of C. Olin Rice. The sermon was delivered by Edward J. Harper, minister, Corbin Park M. E. Church, South. His subject was, "Enduring Power."

Monday night, June 6, the juniors and seniors had a happy time at the annual class day program. On Tuesday evening, June 7 in Science Hall, an interesting program was rendered by the music department under the leadership of Mrs. Floy G. More.

Wednesday afternoon a large number of visitors enjoyed reviewing the art exhibit where the products of the skill of the members of this department were on display under the competent direction of Miss Maude Sutton and her assistants. Wednesday evening at 8:00 P.M. in Science Hall, the annual commencement play was given under the direction of Miss Gladys West, head of the expression department. The play given this year was a three-act comedy, "The Dover Road," by A. A. Milne. The house was packed and the play was well received. The cli-

(Continued on page 45.)

# Station UCMS Broadcasting

IN THE Cleveland Christian Home, Cleveland, Ohio, there are at present ninety-eight children. Five years ago a little girl was brought to the home from Warren, Ohio. Today she is in the junior class at Cleveland High School and stands second in a list of 4,500 students.

Our hearts go out to Mr. and Mrs. Normal B. Ward of Buenos Aires, Argentina whose twenty-three-month-old daughter, Dee Yoho, passed away May 24, probably of diphtheria, according to a cablegram received by the grandfather, J. W. Yoho of Huntington, West Virginia.

Miss Tessie Williams, who is at home in California on sick leave from Africa, and who did health education work for our Congo school, has been invited to present a paper at the Health Section of the World Federation of Education Associations in their regional conference meeting in Honolulu the last week in July. In connection with this Miss Williams will attend the summer session of the University of Hawaii, where she will have advantage of instruction under some of the best authorities on health education in the United States.

Two bequests of \$1,000 each have recently been received by the United Society, one from the estate of Mrs. Emily J. Wilson of Willoughby, Ohio. Mrs. Wilson left bequests also to a hospital in Zanesville, and to the Ohio Christian Missionary Society and to Hiram College. The other is from the estate of Mrs. Maude Springer Brown of Idabel, Oklahoma, who with her husband had been an active member of the First Church, Independence, Missouri for twenty-five years.

Commencement exercises of Jarvis Christian College, Hawkins, Texas, were held May 26, with an address by Bonner Frizell, superintendent of schools at Palestine. Twenty-seven were graduated from the different departments of the school this year. During the last school year a survey shows that the entire student body was fed at an average cost of \$1.40 each per month, exclusive of what was raised on the farm.

A wedding announcement received recently tells of the marriage May 7 of Alta Jane Harper to Westwood Wallace at Berkeley, California. Miss Harper served for some time as a missionary in Nantunghow, China, and since Mr. Wallace bears the title "Reverend" we are presuming that he is a Congregational minister, as the marriage took place in a Congregational Church.

The "City of Newport News" of the Baltimore Mail Line, sailing from Baltimore, Maryland, July 20, will have as passengers Dr. and Mrs. William E. Davis and son, Billy Jr., returning to their work in Africa. Also sailing for Africa on the same day, but on the steamship "Henri Jasper" of the Belgian Line, from New York, will be Mr. and Mrs. H. C. Hobgood and three children. The two older children, Robert and Burnett, will remain in Indianapolis in the home of Mr. and Mrs. E. R. Moon. Here they will receive the understanding care possible only from those who underwent a like experience while missionaries in Africa, when they left their own children in the homeland for their education.

All remittances postmarked up to and including July 5, 1932, will be credited on this year's record of the United Christian Missionary Society. This exception is made because 150,000 dime holders calling for a dime a day for the thirty days of June are in use by the churches and organizations. June 30 comes on Thursday, so it seems necessary to allow the following Sunday, July 3, for the turning in of the dime holders. This makes the last day of mailing July 5 because of the holiday. This exception to the June 30 rule is being made for this year only.

We are rejoicing with Dr. and Mrs. D. S. Corpron over the arrival in their home of a baby girl on May 18, in Luchowfu, China. Some anxiety was felt regarding our missionaries in Luchowfu for a time, because of reports in some of our papers that the city was surrounded by the "Reds," but a cable from them indicated that there was no apparent danger.

A request has just come that a cable be sent to Lewis S. C. Smythe of Nanking, China, announcing the death of his father, L. S. Smythe of Hollywood, Illinois, June 11. Our sympathy is extended to him and to his mother who survives.

While en route to the Minnesota State Convention Mrs. L. Madge Smith of the circulation department of WORLD CALL received word of the serious illness of her sister, Mrs. Alice M. Searles of Lime Springs, Iowa, who passed away before she could reach her. This is a particularly sore trial for Mrs. Smith since Mrs. Searles was the last member of her immediate family.

When J. W. B. Smith, one of our pioneer preachers, died in 1916, in Covington, Kentucky, he went with the assurance that his wife would be well taken care of in her declining years, since several years before they had turned over to the Foreign Christian Missionary Society all their savings on the annuity plan, deeding their home to the society also, with the understanding that Mrs. Smith could occupy it as long as she wished. Through the intervening years Mrs. Smith has had her home and sufficient income for her needs, and since her death June 2, the money has been released for the work so dear to the hearts of Mr. and Mrs. Smith—the extension of the Kingdom of God in the earth. And all this without any expense of litigation or administration.

We regret to record the illness of Miss Stella Tremaine of Wuhu, China. Miss Tremaine had run a temperature for some time and when she last wrote had been in the hospital at Wuhu for six weeks, where she had excellent care and had gained six pounds, with every evidence of steady improvement. We are hoping that she may soon be fully recovered.

All who attended the World Convention in Washington City, in 1930, will remember with pleasure Principal Robinson of Overdale College, the training school of our British ministry. Word comes that he is seriously ill and will have to submit to a prolonged period of rest.

Mr. and Mrs. Harold E. Fey and their two sons have arrived in Indianapolis and are at home at 5865 Julian Avenue. Mr. Fey will take up his active duties as editor of WORLD CALL July 1.

Several months ago we indicated that Mr. and Mrs. Leslie Matson of Jamaica would be returning to the States immediately. It now seems that their arrival will be delayed for several months.

By the time this issue of WORLD CALL is mailed we are expecting that Mr. and Mrs. C. M. Yocum will be back in Indianapolis, following their long and arduous trip to the Orient, where Mr. Yocum has had the very trying and heart-breaking experience of helping to readjust the work to conform with a greatly reduced budget, one of the serious results of the depression which has affected every walk of life.

Friends of F. M. Rogers of the benevolent department of the United Society will be glad to learn that he is slowly improving in California after an illness of several weeks.



# What, Where, When and How

## Valuable Memoranda

### Calendar Ahead

FOR the summer—Conferences giving Missionary Leadership Training, and Reading of Books on Missions and World Affairs, take the center of the stage.

### Conferences

See April WORLD CALL, page 42 for dates of interdenominational conferences (M. E. M.) for both men and women. Announcements for Silver Bay, N. Y., and for Blue Ridge, N. C., may be had upon request from the Missionary Education Department. See May WORLD CALL, page 36 for dates of conferences for women leaders as at Lake Geneva, Wisconsin, and Lake Winona, Indiana.

### Reading

Two pages of reviews of recent books on missions and world affairs are found on pages 40 and 41 of this issue of WORLD CALL. Members of organizations will find excellent reviews of current study books in the leaflet, "The Book Shelf," prepared for the August meeting. These are all accredited for the Reading Course in addition to the older books listed in the free pamphlet, "Are You Reading?" prepared as the Adult Reading List and containing pages for record of individual reading. These were prepared for the guidance of men as well as women.

### Special Numbers of "World Call"

There will be no special number on the North American Indians, but lists of reference reading books, magazine articles, etc., will be in August WORLD CALL, with articles as indicated on the program pages in August, September and October issues of WORLD CALL.

The October WORLD CALL will doubtless again contain articles and helps on missionary education for the whole church such as were in the issue for last October. These plans await the approval of our new editor, Harold E. Fey.

There will be a special China issue of WORLD CALL, probably as a sixteen-page "bonus" Supplement in December. This will have a map showing our work, names and pictures of missionaries and leading nationals, project helps, etc., as has been done for the past two years in the case of India and the Rural Missions supplements.

### Special Mission Study Numbers

The interdenominational magazine, *The Missionary Review of the World*, announces that their July, 1932, issue will be a "North American Indian" issue, and that their October issue will be on China. The tables of contents indicate material of unusual interest planned to supplement matter presented in the current mission study texts. The tables of contents of the issue on the Indian will be given in full on this page of the

August WORLD CALL. The contents of the China number will be listed fully on this page of the October WORLD CALL. Extra copies of these special numbers are available to mission study class teachers and others for 25 cents each. Order from the United Society, after July 1, for the first; after October 1, for the second.

### Lists of Free Study Materials

After July 1, anyone requesting the same may have printed lists of the current study, reference, reading and project material on the North American Indian and on China. This includes reference to information on our own work. A reasonable number of copies for distribution to local church leaders will be sent to one address. Please indicate the number

**Wanted! Information from local churches as to special projects in missionary education carried on this year, such as: Church Schools of Missions (especially successful plans); All-church projects; Mission study classes; successful discussion groups and forums for men; Missionary activities of young people and children, etc.**

Last year 43 persons wrote the Missionary Education Department from as many churches, and were reported in "The Local Church Number" of "World Call," October, 1931 on pages 8-11; 14-17; 40-46. We wish these churches and many not reporting before would kindly write Miss Joy Taylor at once so reference can be made in the Annual Report (written in July) or for October, 1932 "World Call."

desired. Those planning programs and Church Schools of Missions will need this material.

The new catalog of the Missionary Education Movement listing permanent materials by age-level, by country and phases of home missions, with maps, handwork, dramatizations, etc., is free upon request. Invaluable in building up libraries for reading and for resources for departmental teachers.

Free, also, is a four-page folder of plays with descriptions, number of characters, age-level suitability, time for presentation, etc., issued by the M. E. M.

### Missionary Hymnals

A new missionary hymnal entitled *Hymns of the Widening Kingdom*, edited by Alice L. Buchanan who is an active worker in missionary education in the New York region is now available. This is the book that was adopted by the Student Volunteer Movement for use at its quadrennial convention last December. In it are 106 hymns and tunes, chosen

from many sources, with a number of complete worship services.

Price in stiff paper covers: 60 cents postpaid, 25 or more 48 cents, transportation additional; in full cloth: 75 cents postpaid, 25 or more, 60 cents, transportation additional. The United Society will forward your order to The Century Co., 353 Fourth Ave., New York.

Again let us remind you of the value of the hymnal, *Worship and Hymns* edited by S. W. Hutton and published by the Christian Board of Publication. This book has many missionary services of worship and hymns.

The *Missionary Hymnal* issued by the Central Committee of the Federation of Women's Boards is still available at 15 cents per copy, but a revision, the *New Missionary Hymnal* containing 116 hymns, is priced at 20 cents. These are lightweight and suitable for groups meeting in different homes each month.

### The New "Trails"

Of unusual value is the newest (last of the twelve quarterlies), *Trails of Discovery*. This time it takes the Intermediate "Around the World." The three programs in the world friendship pamphlet centers in the theme, "Ambassadors of the Church," which links up with the thirteen worship services on "Our Church and Our Relation to Its Program," and the thirteen discussion programs based on the same general theme. Don't forget the wealth of material in the ten "Trails" now available. Intermediate groups, in most cases, will be using the new Intermediate Comprehensive program to be available October 1, for the first time, but "Trails" still have value for special purposes, projects, etc., for some groups of adults as well as for Intermediates. We suggest that the ten or twelve World Friendship pamphlets bound together in one binder would be invaluable to the missionary leader as a resource of thirty-six programs on our own work, home and foreign. The same suggestion applies to the twelve recreation pamphlets; the twelve C. E. or discussion pamphlets; the twelve worship pamphlets. Miss Hazel Harker has made a great contribution to missionary education as author of seven of the twelve quarterlies. By the way, she is author of the World Friendship (or Triangle Club) programs of the new Comprehensive Program for Intermediates referred to above.

### The Children's Special

Those groups of boys and girls, both Junior and Primary, who have been studying the Internado, the Girls' Boarding School at Aguascalientes, Mexico, have reported a delightful time and interesting activities. The Internado as the Children's Special is to be extended through the summer. Vacation Schools will find the material interesting and useful.

# The Missionary Organizations' Own Section

## Bits of This and That

LIFE is an adventure in "daily application of Christ."

Referring to the singing of a Negro quartet in a missionary convention, Dr. E. Stanley Jones said, "We are beginning to recognize now that it would be a loss if we could Anglo-Saxonize the world; that ever nation has its part to contribute to the collective life of the human race; that it takes all colors to make a rainbow and different notes to bring forth a symphony. The Anglo-Saxon will contribute his note—his love of truth and frankness. The Latin will contribute his note of love, of beauty and art.

"The Negro will contribute his note, and I have been trying to analyze what it is that gets me so deeply in these Negro spirituals, and I have come to the conclusion that it is this: The Negro people are teaching us how to sing 'in spite of.' Now the cross of Jesus is a gospel of 'in spite of'—seldom 'on account of'—and the Negroes are teaching the race how to sing 'in spite of' their disabilities and sorrows. They have turned their pains into peans. Hence their songs spring out of spirituality and deep speaks unto deep. It is worth living for and dying for, to teach the race how to sing 'in spite of.' For the race needs to know how to sing 'in spite of' and needs to know that 'trouble won't last always.'"

To be self-centered is to be at an immense distance from Jesus Christ.

Does your missionary society have an offering service in the monthly program meeting or does it just "collect the dues"? There is a great difference in these two methods of bringing our missionary gifts. The offering service should be an act of worship, carried on in reverence and devotion. It can be made so by thoughtful planning and preparation.

Religion can be summed up in three simple words: Get, Grow, Give.

How many women have you enlisted in missionary service in the year just closed? What—not one at all? Doesn't such a confession fill you with shame? Has the participation in the missionary enterprise brought a blessing into your life? Do you want other women to know and profit by service in sharing the gos-

pel message? Set your heart and your purpose upon some particular woman. Pray about your opportunity to enlist her, study to make missions attractive and worth while to her. Use every possible means to interest her. Do not be discouraged and do not give up. This woman is worth your steady and continued efforts. Missions need her and she needs missions. When you have won her,

and answers giving this interesting information in a concise form? Send to Missionary Organizations Department for a leaflet of statistics on our foreign missionary work.

## Every Member Is Profited

Every woman brought into fellowship with missionary work is herself the gainer. Some of the gains are as follows:

1. Constant association and fellowship with the most earnest Christians in the church.

2. Social contacts and pleasures that come through the missionary meetings.

3. Intellectual stimulus and culture through program work, mission study classes, and the use of our rich missionary literature.

4. Increased knowledge of countries, peoples, geography, history, sociology, governments and conditions prevailing in and among different nations.

5. Self-development and expression taking part in programs, speaking or writing, and leading in prayer.

6. Knowledge and experience in parliamentary practice and the conduct of official responsibilities.

7. Deepening of the spiritual life with clearer vision and realization of Christ and his world mission, through study of the Bible, through attendance at missionary meetings, through the prayer life into which members of missionary societies may be led.

8. Heart culture with increasing unselfishness as we learn to love the helpless, the unfortunate, as we learn to regard all nationalities and races as members of God's great family.

9. Development of personality and elements of leadership as experience in the work is attained.

10. Greater than all these gains to the individual is the opportunity and privilege of service, service to God through service to our fellow-men. This service will find rich expression through time and strength, thought and prayer, and gifts poured out in proportion to our ability.

How immeasurably greater are the benefits to the individual woman growing out of missionary work than the contribution she herself is usually able to make to the work of world betterment.

## Missionary Alphabet

Always attend the meetings.  
Be prompt.  
Collect money and pledges often.  
Do heartily as unto the Lord.  
Every one can do something  
For Jesus' sake.  
Give systematically.  
How much owest thou my Lord?  
Invite your neighbors.  
Join faith and works.  
Knowledge insures interest.  
Learn and you will love the work.  
Make preparations for meetings.  
Never be discouraged.  
Omission, not mission, is written  
against too many of our names.  
Pray, pay and persevere.  
Quiet, prayerful work needed.  
Read the missionary magazines.  
Study the needs and the fields.  
Talk about the work.  
Use influence, time, means.  
Vow and pay unto the Lord.  
Whatever He saith, do it.  
Expect great things from God.  
You each have responsibility.  
Zeal and love will insure success.

—Baptist Basket.

center your efforts upon another woman to be enlisted.

How many will you bring into missionary interest and service and support this new year? That answer depends on you!

"Got any rivers they say are uncrossable?

Got any mountains you can't tunnel through?

We specialize in the wholly impossible  
Doing the things which no one can do."

Our foreign missionary work is carried on in ten fields and in four phases of service: Evangelistic, medical, educational and industrial. Can you name the fields? Can you talk intelligently about the work being done? Do you want a set of questions



# Programs for Adult Organizations

## For the Leader of the August Program

Topic—"In Conference With Great Minds"

My dear Leader:

SO YOU have consented to take charge of the August program for your missionary group. This ought to be a very popular and entertaining meeting and for it, some very interesting material has been prepared. You will want to look first at the general outline of the year's program as it is given on page 2, of the *Program Year Book*. You will notice that the general theme for the first six months is "Goodwill to Men" and your program is the second under the first sub-head, "Goodwill Through Travel and Books." These two summer programs put purpose and enrichment into the vacation travel by directing them into the channels of increasing good will. Read also the suggestions to program leaders on pages 6 and 7 in the *Program Year Book* and pages 14 to 19 in the *Adult Manual*.

Now, for your program "In Conference With Great Minds," turn to pages 10 and 11 in the *Program Year Book*. Notice the theme for the devotional period. It is planned to give a background for your development of the program which will immediately follow the devotional period. For the development of the topic you will see that two suggestions are made:

"The Book Shelf," a simple dramatization. This is a leaflet which will be supplied to you by the chairman of the program committee. It can be very easily worked out. Follow the suggestions for the use of the paper jackets and also for introducing the children's books. If it is impossible to use the dramatization, then you may hand out the different parts to be given in the meeting. Or if your group is very small you can omit some of the books. I hope, however, you will be able to use it "as is." I think it will be very "taking." Two copies are given to you so that you will have one for the leader and one to clip and hand to the participants.

"Tantalizing Tastes" will appear in this issue of *WORLD CALL* under the name, *Speaking of Books*. These are suggestions for your year's reading. As many of these books as possible should be reported at the meeting by different members.

April *WORLD CALL*, page 34, carries a very fine review of Dr. Arthur Elliott's new book, *Paraguay: Its Cultural Heritage, Social Conditions and Educational Approach*. You will want to have this reviewed in the meeting.

In the way of further suggestions it may fit your group better to select books both from the dramatization and from the *WORLD CALL* page and have them presented. Or you may prefer to use two or

three books and have a longer review of each. Perhaps in that case, it will be best to choose the three study books given on page 4 of the *Program Year Book*.

Copies of the booklet "What Are You Reading?" containing a list of reading books and records of reading should be distributed at this book meeting and the plan explained. Or if your society has special plans for reading they should be promoted. You ought also have copies of the folder containing the complete list of new books on "China" and the "American Indian."

In some way you ought to use the suggestions, "Think on These Things," page 11 in your *Program Year Book*. These may be read or retold and discussed and made objects for prayer. Perhaps something definite can be done in regard to sending books to some mission field. Read that quotation on page 11 in the meeting, too.

As for music, you will want to sing *In Christ There Is No East or West*, found on the inside cover page of the program book. You might like to use *Tell Me the Old, Old Story*, or *Holy Bible, Book Divine, or Blessed Bible! How I Love It*. That old song, *My Mother's Bible* ("there's a dear and precious book"), might well be sung as a solo.

I hope you have an especially splendid meeting and arouse so much enthusiasm for reading missionary books and mission study classes that your group will make an unusual record with their reading this year. You agree with me I'm sure, that there is nothing like the reading of good missionary books to make loyal supporters of our missionary work.

Yours for more reading,

ANOTHER PROGRAM-PLANNER.

### Special to Guild Leaders

IF YOU do use the dramatization, "The Book Shelf" you might like to have two or three book reviews. If so, I would suggest, *As It Looks to Young China*, by Hung and other Chinese leaders, *Indian Americans* by Hulbert and *Lady Fourth Daughter of China* by Hollister. I believe these three will especially appeal to your group. *As It Looks to Young China* could be given very effectively by two people, one an American who has a very superficial knowledge about China and a Chinese in costume. Two people ought to be able to work out a very sprightly dialogue on the information given in the book. *Indian Americans* might be given as an impersonation by a person in Camp Fire Girl costume or wrapped in an Indian blanket. *Lady Fourth Daughter* could be given in the same way with Chinese costume.

### Suggestions for the Fellowship Hour

THE August meeting is usually made an outing meeting of some sort. A late breakfast meeting might be suitable for your group. Or a picnic luncheon or supper in connection with the program. In which case the "eating" will likely be the social activity of the meeting. Or you may want to plan some other entertainment. At least this meeting should be made something different from the other meetings of the year, something that will give a "vacation air." If you are in need of suggestions for the social hour, "Book Charades" might be tried, using some of the books that have been discussed in the meeting and others. Look through the list in the leaflet "What Are You Reading?" and recall books your group has been reading. *Quare Women* could be easily represented by two or three women in some outlandish costume. *The Laughingest Lady* would be easy. *We Must March* could be represented by several hitch-hikers who are resting and give evidence of being very tired but one of them insists that they must keep going if they are to reach the coast this summer.

### This Plan Worked!

TWO years ago a Reading Contest was started among the eleven divisions of the woman's missionary society of University Church, Des Moines, Iowa. It has spread, not only among the members but has also reached their families and friends with whom they have shared the books. They have a general chairman or librarian for the whole society and a chairman in each division. Before each meeting the general chairman is in touch with each division chairman and not only checks on "books out" but also arranges to give her from eight to twelve new books for her to give out at the meeting. Books may be kept for a month but it is urged that they be returned in shorter time so that they may be circulated again. New books are being constantly added and all possible books from the Public Library are circulated through the Church Library.

Miss Mayble Epp, general secretary for Iowa, says, "I think without question, this program of reading has much to do with the splendid offering the society made last year which was \$400 more than they had hoped they could do. This campaign of reading is having its influence, not only among the women of the missionary society, but also among the leaders in the Sunday school and church work. For the first time they have a men's mission study class."

# Books for Young People

This month instead of program helps we are suggesting a list of books suitable for young people. They are arranged according to age groups, but young people may wish to select from different columns.

## Young People—ages 18-24 Years

### DEVOTIONAL

- Spiritual Adventures and Social Relations*, Condé—\$1.00  
*The Meaning of Service*, Fosdick—\$1.35  
*Youth Adventures With God*, Pickerill—\$1.00

### STEWARDSHIP

- Stewardship Parables of Jesus*, Long—\$0.50

### WORLD PEACE

- The Turn Towards Peace*, Boeckel—\$0.60—\$1.00

### BIOGRAPHY

- Aggrey of Africa*, Smith—\$3.00  
*Daughter of a Samurai*, Sugimoto—\$3.00  
*Shi, the Chinese Story Teller*, Osgood—\$1.00  
*The Portrait of a Chinese Lady*, Hosie—\$5.00

### WORLD MISSIONS

- Clash of World Forces*, Mathews—\$1.50  
*Missions Matching the Hour*, Corey—\$0.50

### HOME MISSIONS

- Clever Country* (Kentucky Mountains), Gardner—\$1.50  
*From Over the Border* (Mexican), Coombs—\$0.50—\$0.75  
*Indian Americans*, Hulbert—\$0.60 and \$1.00  
*The Making of a Great Race*, Steiner—\$1.75  
*Unto the Hills* (Mountains), Calmes—\$2.00  
*When the East Is in the West*, Madden—\$1.00

### FOREIGN MISSIONS

- As It Looks to Young China*, Hung—\$0.60—\$1.00  
*Behind Mud Walls* (India), Wiser—\$1.50  
*Between the Americas* (Caribbean Islands), Stowell—\$0.60—\$1.00  
*Gods of Wealth and War* (China), Stewart—\$2.00  
*Highways and Byways* (Japan), Erickson—\$1.50  
*India on the March*, Clark—\$0.60—\$1.00  
*Jungles Preferred* (Africa), Miller—\$3.50  
*Mountain of Silver Snow* (Tibet), Duncan—\$1.50  
*Pool of Sacrifice* (Central America), Westervelt—\$1.50  
*Rural Billion*, McConnell—\$0.60—\$1.00  
*That Mexican*, McLean—\$2.00

## Seniors—ages 15-17 Years

### DEVOTIONAL

- He Took It Upon Himself*, Slattery—\$1  
*The Manhood of the Master*, Fosdick—\$1.35  
*Youth and Creative Living*, Maus—\$1.25

### STEWARDSHIP

- Jesus' Teaching on the Use of Money*, Brown—\$0.50

### WORLD PEACE

- Across Border Lines*, Boeckel—\$0.75

### BIOGRAPHY

- Ann of Ava*, Hubbard—\$1.00  
*Forty Years on the Labrador*, Hayes—\$1.25  
*In the Vanguard of a Race*, Hammond—\$1.00  
*The Moffats*, Hubbard—\$1.00

### WORLD MISSIONS

- Blind Spots*, Leiper—\$0.60—\$1.00  
*God and the Census*, Phillips—\$0.60—\$1.00

### HOME MISSIONS

- Kiowa*, Crawford—\$1.50  
*Mountain Girl*, Fox—\$2.00  
*On to Oregon*, Morrow—\$1.75  
*The Boy From Hollow Hut*, Mullins—\$1.50  
*The Girl Who Walked Without Fear*, Rice—\$0.60  
*Youth and a New American*, Oxnam—\$0.25

### FOREIGN MISSIONS

- Adventures With Christ in Latin America*, Miller—\$1.00  
*Beautiful Gold* (India), Thurber—\$1.50  
*China's Real Revolution*, Hutchinson—\$0.50—\$0.75  
*Forest Hospital at Lamborene* (Africa), Sweetzer—\$2.00  
*Freedom* (India), Fisher—\$0.85  
*Grains of Rice From a Chinese Bowl*, Lewis—\$0.75  
*Laughing Buddha* (China), Stewart—\$1.00  
*Lure of the Leopard Skin* (Africa), Westervelt—\$1.50  
*My Children of the Forest* (Africa), Hensey—\$1.50  
*Palm Tree and Pine* (Philippines), Eberle—\$1.00  
*Young Hearts in Old Japan*, Madden—\$1.00

## Intermediates—ages 12-14 Years

### DEVOTIONAL

- Important to Me*, Slattery—\$1.00  
*Two Words*, Slattery—\$0.65

### STEWARDSHIP

- Stewardship in the Life of Youth*, Lovejoy—\$0.50—\$1.00

### WORLD PEACE

- Cease Firing*, Hulbert—\$1.50

### BIOGRAPHY

- Argonauts of Faith*, Mathews—\$1.50  
*Livingstone, the Pathfinder*, Mathews—\$1.00  
*Shepard of Aintab*, Riggs—\$0.75—\$1.00  
*Torch Bearers in China*, Mathews—\$0.75—\$1.00

### WORLD MISSIONS

- Pioneers of Good Will*, Hunting—\$0.75—\$1.00  
*Treasures in the Earth*, Hamlin—\$0.75 and \$1.00

### HOME MISSIONS

- High Adventure*, Hess—\$0.50 and \$0.75  
*Island of Faith*, Sangster—\$1.25  
*Land of All Nations*, Seebach—\$0.75—\$1.00  
*The Adventures of Mr. Friend*—\$0.75 and \$1.00  
*Three Arrows* (Indian), Young—\$0.75—\$1.00  
*Waterless Mountain* (Navaho Indian), Armer—\$3.00

### FOREIGN MISSIONS

- Bells of the Blue Pagoda* (China), Cochran—\$1.25  
*Black Treasure* (Africa), Mathews—\$0.50—\$0.75  
*Chopsticks and Clogs* (Japan), Madden—\$1.00  
*Going East* (India), Cox—\$0.40  
*Goal* (India), Miller—Special \$0.50  
*It Happened in Paraguay*, Leach—\$0.50  
*Star of India*, Rose—\$0.75—\$1.00  
*Seven Thousand Emeralds* (Philippines), Laubach—\$0.75 and \$1.00  
*The Blue Junk* (China), Holton—\$2.00  
*The Young Revolutionist* (China), Buck—\$0.75 and \$1.50  
*Quest of the Hidden Ivory* (Africa), Westervelt—\$1.50



# Devotional Study for Missionary Societies

AUGUST

## Enlarging Mind and Heart

(Note: The Leader should select two readers to assist with this program. They, as well as the Leader, should hold copies of WORLD CALL and should familiarize themselves with the lines to be read. The Leader will need to announce the music but all the readings should be given without announcement.)

### Call to Worship:

**Leader:** The earth is the Lord's and the fulness thereof; the world and they that dwell therein.

**Two Readers** (in unison): For he hath founded it upon the seas, and established it upon the floods.

**Leader:** O come, let us worship and bow down, let us kneel before the Lord, Our Maker.

**Two Readers:** For he is our God, and we are the people of his pasture and the sheep of his hand.

**Hymn:** *Holy, Holy, Holy* (last stanza).

**Leader:** This world in which we dwell is such a great and beautiful place that we need to open wide our minds and hearts and let its beauty slip into our souls. Thus will mind and heart be enlarged and made more quickly responsive to nature's loveliness, to all his creation, and to all human needs.

**First Reader:** The heavens declare the glory of God; and the firmament showeth his handiwork.

**Second Reader:**

"God is here! I hear His voice  
While thrushes make the woods rejoice.  
I touch His robe each time I place  
My hand against a pansy's face.  
I breathe His breath if I but pass  
Verbenas trailing through the grass.  
God is here! From every tree  
His leafy fingers beckon me."<sup>1</sup>

**First Reader:**

"The trees are God's green alphabet;  
With them He writes in shining green  
Across the world His thoughts serene.  
Like a slow child that does not heed,  
I stand at summer's knees,  
And from the primer of the wood  
I spell that life and love are good,  
I learn to read."<sup>2</sup>

**Prayer (Leader):** "Great Creator of the world, we thank thee that thou hast revealed thyself to us in so much loveliness. We praise thee for this world which thou hast given to us as our dwelling place. Grant to us, hearts wide open to all its joy and beauty. Keep us from being heedless and unaware of thy presence in the midst of the beauty of thy universe. Fill us with the gratitude that gives thanks, not in sentiment alone, but

in living a life, large as thy sea, open and pure as thy sky, with all the loveliness of flowers and trees and with the crowning grace of outreaching service."

**Hymn:** *This Is My Father's World*, or *For the Beauty of the Earth* (may be used as special music if preferred).

**Leader:** As our minds and hearts are enlarged and quickened through the beauty of his world may we come to the realization that all around the world are men and women who are worshipping him and seeking to do his will. As the strains of our praise die away, another group in another place takes up the hymn of praise and yet another follows until the whole wide earth is girdled with praise and the sound of voices uplifted in prayer is never ended.

**First Reader:**

"As o'er each continent and island  
The dawn leads on another day,  
The voice of prayer is never ended,  
Nor die the strains of praise away!"

**Second Reader:**

"We thank Thee that Thy Church  
unsleeping,  
While earth rolls onward into  
light,  
Through all the world her watch is  
keeping,  
And rests not now, by day or  
night."

**Leader:** Minds and hearts grow greater as we sense the world-wide homage accorded unto Him. Through reading and study we also draw nearer unto Him and are made newly aware of His children everywhere. Through the Bible we increase the scope of our thinking and enlarge the circle of our love and care for others.

**First Reader:** Proverbs 3:13-18.

**Second Reader:** Thy word have I hid in my heart, that I might not sin against thee. Thy word is a lamp unto my feet, and a light unto my path. I will delight myself in thy statutes; I will not forget thy word.

**Special Music:** *Thy Word Is Like a Garden, Lord*, or *Tell Me the Story of Jesus* or hymn, *Wonderful Words of Life*.

**First Reader:** 2 Timothy 2:15.

**Leader:** Our minds and hearts have been quickened into new appreciation and love. In the world and its beauties, in the realization of the world-wide fellowship of worship, in good books and especially in the Bible, we find new revelation of his love for us and are thus led to deepened love for others and quickened desire to be of larger service. With all our getting, we must get the wisdom of an understanding heart and from it develop a finer grade of workmanship for him. To be approved of God, we must be workmen for him. From the exaltation of worshipping in his presence may we turn to more fruitful serving of our fellow-men.

Let us give ourselves to a few moments of silent prayer when each heart is uplifted to him and pledged to fuller service for him. Then with heads still bowed let us softly sing the first stanza of *My Jesus, I Love Thee*.

EDITH EBERLE.

## Echoes From Everywhere

### From the French Field

On April 13 W. N. Armstrong, superintendent of our French Work, took the confession of an old man eighty years of age which brought the total number of additions in the French Field since Mr. Armstrong took up the work nine months ago, to the 100 mark. Their goal was for 100 additions at the end of their first year among the French people but this has been accomplished three months sooner than was anticipated.

### Matchmaking in Burgess Memorial School

Within twenty-four hours the 250 girls in Burgess Memorial School, together with the teachers, had left the campus for summer vacation.

Next year some of them are to go to Miss Vance's school, some enter high school, some go for nurses' training and some will join me in training.

Just before we separated one of our

normal graduates was married to the sanatorium nurse in Pendra Road. I am quite satisfied with the match as I had something to do with bringing it about.

EMMA J. ENNIS.

Bilaspur, India.

### Gala Days in Aguascalientes

Aguascalientes is in the midst of her annual Spring Festival. The queen is one of our graduates of the high school course, class of 1931. There are exhibits of handwork from the schools, agricultural and live stock exhibits, contests of all kinds, parade, etc. Our school has handwork exhibit; the Internado has some of its Rhode Island Red chickens on display; one of the students took part in a drawing contest and one of our teachers sang today in a radio contest. Best of all our colporteur has a stand in the park where the activities center.

RUTH LESLIE.

Aguascalientes, Mexico.

<sup>1</sup>Madeleine Aaron, <sup>2</sup>Leonora Speyer, from *Christ in the Poetry of Today*.

### Burgess Memorial School Girls Make Fine Record

Twelve girls under training in the normal department of Burgess Memorial School have just taken their examinations and all of them passed. They will go out soon into various places in the Central Provinces to teach.

Four girls are appearing for the high school certificate examination which lasts for two weeks. Eighty-five boys are taking the examination but ours are the only girls.

EMMA J. ENNIS.

*Bilaspur, India.*

### Spending a Month in Camp

Miss Bateman, in company with a number of the prospective outstation teachers, is spending this month across the river in our Mbole field. The young men who carry her camping equipment from place to place will have frequent opportunities to testify for their Lord and Savior. They take turns speaking in the meetings held in the village streets. At each outstation they will observe the two daily sessions of school, one near the teacher's home and one at another village, across a stretch of forest and, in most cases, beyond a swamp or two. Those who observe intelligently cannot help but see what wonderful opportunities for service lie before those who choose to leave their own people and go to hold forth the Light that leads to that "fuller life." They will also see that the problems faced by an outstation teacher differ widely from those of a station teacher. Even in the villages where we have maintained schools for years there still remains for the teachers who try to maintain orderly schools, where children can really learn to read the Word of Life for themselves and others, a large share of the stupendous task of motivating those otherwise car-and-responsibility-free youngsters to apply themselves to the task long enough to reach the goal.

WILHELMA JAGGARD.

*Monieka, Africa.*

### Methodists Elect First South American Bishop

Mission work the world around is changing rapidly these days and more and more responsibility is being placed upon the national leaders.

About two years ago the two branches of the Methodist church in Mexico, North and South, united and elected a Mexican bishop, Sr. Pascoe, he being the first national bishop of this church to be elected in all Latin America.

This year when the Annual Conference of the Methodist church in Argentina and Uruguay met in Buenos Aires, the delegates who were to go a few weeks later to the Central Conference in Santiago, Chile, were instructed to elect two bishops for South America. As a result of this Central Conference, one national bishop was elected for the area embracing Argentina, Uruguay and Bolivia, and the man

chosen for this honor was Sr. Juan Gattoni, of Buenos Aires, who was born in Italy but who has spent most of his life in Argentina, one of the outstanding national pastors of the Methodist church on this side of the Andes. It was decided, however, to retain the American bishop, Dr. George Miller, for the work on the west coast, including Chile, Peru, Panama and Central America.

Thus at the present time Latin American Methodism has two national bishops and is becoming more and more a part of the countries in which it works instead of a foreign institution.

S. S. MCWILLIAMS.

*Buenos Aires, Argentina.*

### Blind Leading The Blind

Recently I took four cataracts from an old couple who were blind. On one table was the husband and on the other the dear old wife, both looking up to the ceiling with perfect faith that the best would be done for them. All the cataracts, two from each patient, came out nicely and they are both doing well. The one-eyed man who brought them in is also recovering from his operation.

VICTOR C. RAMBO.

*Mungeli, India.*

### Seeing Is Believing

We have been here at Mondombe since early last September and begin to feel a wee bit at home. (Note—their former service was at Bolenge and Coquilhatville stations.) There are not nearly so many people on the station here as we have been accustomed to, yet there are a few more than fifty boys in the boarding school and four little girls, and perhaps ten older ones, being cared for at the present time.

Mr. Hurt has made one trip since we have been here and I went with him over a week-end and then came back home alone. While I was home on furlough several people asked me if "there really are any heathen left in these enlightened days!" Well, they wouldn't have had a bit of doubt about it if they could have been in those towns with me. Mr. Hurt found a woman living all alone in a little hut by the side of the path. She had been driven out of her home because they said she was a witch and could kill people. What a terrible existence she must have had, all alone in the forest and getting her food by begging from those who passed by.

AMBRA H. HURT.

*Mondombe, Africa.*

### Evangelistic Campaign In Bilaspur

Seventy-three women and girls volunteered and went out in groups and as individuals during our evangelistic campaign. There were ten groups and we visited twelve villages and many parts of the town. The women sold 622 books and the men 983. The nurses at the

### In Memoriam

Miss Josie Belle Saltee, April 11, 1932, Lexington, Kentucky. Faithful member of Newtown Christian Church and missionary society.

Mrs. Emma Sinn, January 2, 1932, East Orange, New Jersey. Oldest member of Park Avenue Church. Age 91.

Lizzie Rood Humphreys, March 18, 1932, Heppner, Oregon. Faithful and active in every department of church work. Charter member of missionary society. Age 59.

J. M. VanHorn, April 2, 1932, Warren, Ohio. Sixty-four years in the ministry, nine years under the Foreign Christian Missionary Society in England. Age 83.

Mrs. Alice Cary Demorest, April 15, 1932, East Orange, New Jersey. For eighteen years a member of the Park Avenue Church and missionary society. Age 73.

Callista Allard Deardorff, El Reno, Oklahoma. Organized a Sunday school class twenty-five years ago and has remained the teacher, also active in missionary society. Age 70.

G. W. Ogden, April 2, 1932, Beckley, West Virginia. Life member of C. W. B. M.

Mrs. T. W. (Anna) Combs, March 8, 1932, Brooklyn, New York. Life member of C. W. B. M.

hospital also did their part by talking to the patients and sold 226 Gospels and twenty-three hymn books, and when off duty made calls in the town.

ETHEL SHREVE.

*Bilaspur, India.*

### Hidden Answers

1. How old is Southern Christian Institute? What events celebrated its birthday recently?
2. Cite recent instances of racial recognition.
3. What problems face our church colleges?
4. What is the "preacher's chance"?
5. Who represented the youth of America and Great Britain at the Geneva Disarmament Conference?
6. "Princess of Peace"—who is she?
7. What position does a mother-in-law hold in Africa?
8. "There was something in my heart that made me tell the truth." Who said it?



# Speaking of Books

## Unto the Hills

THIS is an exceptionally good bit of fiction, based on the needs and capacities of the remote mountain descendants of early pioneers in Virginia, and the way in which a home mission of the church in a few brief years raised the whole level of community life and outlook.

The story is of one Rives Cary, son of a first family of Virginia who loved and served the backward mountain clans of Clark's March on Beaver Mountain, and of Linda Clark, lovely but unprivileged daughter of the "March." Her ninety-year-old aunt, who has a keen pride in her ancestry, lays the scene for the work of Cary when she is heard saying to the discontented Linda, "I know how you feel, Lindy. Don't I wish you could a-kept on at school? Didn't I hope one Clark of Clark's March was a-goin' to git to be somebuddy? I'm the last of the ol' timers, and 'pears to me the ol' stock's plumb run out. . . ." "Before I shet my eyes in death I want to see you git yore chanet, little gal."

The story of Cary's service to these people, many of whom "never took no stock in 'ligion afore," is but the epitome of what has happened in many mountain communities under the leadership of gallant and self-sacrificing home missionaries: the people are served in a "flu" epidemic, a school is opened, a lovely small church is built through the gifts and labor of the mountain people themselves, the increase of home industries is stimulated.

The whole character of a community is changed immeasurably in a few years. Linda, the heroine, shows phenomenal mastery of learning ordinarily obtained in three times the period, and her innate refinement and poise is a true picture of the capacities and attainments of the young people of these mountains, when given an opportunity to fulfill their longings. The story of her devotion to Cary with its consummation in the sacrifice of giving up his love for her, that her people and his work might not suffer, stirs the reader deeply. In the end she is given her reward in the realization that her sacrifice has not been in vain, through a deepened satisfaction in the "little hills" she is walking although she has yearned to "climb the mountains."

This is a wholesome story for young people, and adults will enjoy reading it also.

JOY F. TAYLOR.

## Waterless Mountain

OCCASIONALLY one comes upon a book which has the ageless quality which holds young and old alike. Such a book is *Waterless Mountain*. It is a strange commingling of the religious belief of the Navajo Indian and the scientific yet sympathetic attitude of the

white trader who is the friend of the tribe.

Its hero is a child who is destined to become a medicine man, and whose dreamy mystical nature sees in all life the beauty of religion. Simple as the story is, almost without plot, one finds oneself unable to lay it down, as one follows the life of the tribe and watches modern life striking across the old.

The story is beautifully written. Its

### Books Reviewed in This Issue

UNTO THE HILLS, by Neville Calmes.

Fleming H. Revell Co., New York. \$2.00.

WATERLESS MOUNTAIN, by Laura Adams Armer.

Longmans Green & Co. \$3.00.

SPIRITUAL HILL TOPS. Abindgon

Press. \$1.00.

FOREST HOSPITAL AT LAMBARENE, by

Albert Schweitzer. Henry Holt & Co. \$2.00.

MOUNTAIN GIRL, by Genevieve Fox.

Little, Brown & Co. \$2.00.

CHALLENGED, by Caroline Atwater

Mason. Fleming H. Revell Co. \$1.00.

CLEVER COUNTRY, by Caroline Gardner.

Fleming H. Revell Co., N. Y. \$1.50.

WORLD FELLOWSHIP PEOPLE, by

Grace Darling Phillips. Friendship Press. \$75.

PAUL THE DAUNTLESS, by Basil

Mathews. \$2.00.

THE CHRIST OF THE MOUNT, by E.

Stanley Jones. \$1.50.

SINGING IN THE RAIN, by Anne

Shannon. \$2.00.

GOD'S WORLD, by Cornelius Howard

Patton. Special—\$1.50.

GIRDLED WITH GLADNESS, by Dr.

Bruce Wright. \$1.00.

WHAT'S LIFE ALL ABOUT? by

Bertha Conde. \$2.00.

TWO WORDS, by Margaret Slat-

tery. \$65.

GIRLS WHO ACHIEVED, by Winifred

and Frances Kirkland. \$1.00.

STEWARDSHIP PARABLES OF JESUS,

by Roswell C. Long. \$50.

LAUGHING STEWARDSHIP THROUGH,

by Guy Morrill. \$1.00.

THE HOUSE OF HAPPINESS, by Bruce

Wright. \$75, formerly \$1.50.

THE SYMPHONY OF FAITH, by Bruce

Wright. \$75, formerly \$1.50.

LIFE IN THE SPIRIT, by Bruce

Wright. \$60, formerly \$1.25.

THE MASTER'S GOLDEN YEARS, by

John Oxenham. Longmans, Green and Co., New York. \$2.00.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

author has a discernment which is discriminating. She has not painted all Indians as seekers of beauty, nor all white men as foes of the Indians. Rather she has shown how the two races can come together as brothers, not always understanding the other, but always seeking and finding the best in the hearts of each other.

Children will enjoy the vividness and action of the book, for it is written primarily for them. But adults will find reading it a pleasure whereby they may see the "first Americans" in a newer and clearer light.

GRACE W. MCGAVRAN.

## Spiritual Hilltops

A BOOK of Devotions emphasizing Pentecost and the lessons imparted on that wonderful day. The presence of "the Spirit of the Lord" was the central fact of Pentecost and his presence must continue to be the central fact of Christianity in every generation, is the claim set forth forcibly by the writer. His presence gave a new meaning to the Scriptures, changed lives, made men assume new attitudes and enabled them to find joy, delight and triumph in the most difficult experiences of their lives. As Jesus ushered in a new era at Pentecost in which changed men and women went out to change the world, so the author makes the challenge for Christians today to practice the presence of the Unseen Guest that they may have boldness for God, a love which yearns over the lost and a deep enthusiasm which sets the world afire. It is a charming little volume, fresh in thought, rich in illustration and powerful in spiritual perception. The book sounds the note that must be struck "if the unrest of the world is to be lulled and the hunger of the soul of modern man is to be satisfied."

C. B. REYNOLDS.

## The Forest Hospital at Lambarene

THIS book, which contains a most interesting account of the author and his colleagues, continues the story so fascinatingly begun in his former book *On the Edge of the Primeval Forest*. Those who read the former book remember that Dr. Schweitzer himself has built in West Equatorial Africa a medical mission with money which he raised from recitals on the grand organ, on which he is a master artist, from the sale of his theological and philosophical books, and from friends who believe in the man's unselfish devotion to his black friends. They will also remember how he gave up a brilliant career—at thirty years of age already a doctor of philosophy, a doctor of theology, and famous over Europe as author, scholar and musician—and

took a course in medicine, in order to meet the needs of the neediest spot in the world.

The book is fascinating as a revelation of the work accomplished, but its greatest appeal lies in the greatness of the man who has written it, whose marvelous life, rare courage, and consecration are revealed in the story he tells of the building of his hospital, of his native assistants, his patients and their friends. "Here are mystery, adventure, stark tragedy, sly humor, understanding of primitive minds, and a living sermon on the text 'He that is greatest among you shall be your servant.'"

This is not only the story of the relief of human misery at its depth, but is an epic in the unfailing faith of this unusual man in the worthiness of his task.

EDITH EBERLE.

## Mountain Girl

SAIRY ANN HALL, a mountain anemone sort of girl is the charming, winsome heroine of this delightful book. The story begins in the Kentucky mountains on Hollybush Creek where "people lived much as they did two hundred years and more ago in windowless log cabins and rough unpainted frame houses." A "fotched on" teacher from the lowlands inspires Sairy Ann to get more "book larnin'" and inspires her with the determination to help her own people. Experience piles upon experience and Sairy Ann after awhile goes down to the "level country" and even as far as "the banks of the sea." A nurse's training course prepares her to help her people and with the hospital experiences comes also a taste of gay frivolous times with care-free young people who look as though they never had "hoed a crap." There is a charming young man with merry ways and there is also the serious, brown-eyed young doctor who is the "fotched on" teacher of the earlier days. But "thereon hangs a tale!" You will want to follow this mountain girl back home again. You will want to know the sturdy people of the mountains and the great need for schools and doctors among them. You will read *Mountain Girl* with great pleasure and profit. You will be stirred with new appreciation for the mountain people and new desire to help them better their own conditions.

EDITH EBERLE.

## Challenged

MRS. MASON has met the need for a stirring story which drives home the need for retaining the Eighteenth Amendment to the Constitution. She depicts in a vivid way that will appeal to young people the life of a typical American city, and the part which a conscientious newspaper man and his fearless young wife had in keeping public opinion into line for total abstinence for the individual, buttressed by legal enforcement under the federal law. The story

is dramatic and compelling, and contains a lesson which every Christian needs for this period through which the nation is passing.

JOY F. TAYLOR.

## Clever Country

CLEVER COUNTRY carries within its pages the beauty of the Kentucky hills and the charm of living among the hill people with their Elizabethan speech and individualisms of bygone days. The daily work and experiences of the devoted nurses of The Frontier Nursing Service, the couriers who assist them during the vacation months, some unexpected guests and the hill people themselves, are all woven into a most delightful tale with "a romance as new as aviation and as old as the hills." "Clever Country," meaning "friendly," is the way the hill people describe their home.

## World Fellowship People

WORLD-FELLOWSHIP PEOPLE, by Grace Darling Phillips, librarian at the Divinity Library, University of Chicago. A carefully prepared list of biographical books to use in promoting world fellowship, with an introduction on "Race Relations." The books are carefully evaluated and in many cases are fully reviewed. This is a volume of the highest value to workers in the field of world friendship, to all libraries, mission boards and religious education agencies.

## The Master's Golden Years

THE MASTER'S GOLDEN YEARS, by John Oxenham is, as its title indicates, a record of the ministry of Jesus. The story is told as seen by a young man who has felt the Master's healing presence. The scenes are vivid, the characters real. One finds oneself with a sense of the manhood and vigor of Jesus which perhaps one has not felt in just the same way before. There comes a deeper realization of what the personality and friendship of Jesus meant to those who knew him intimately, and of the impression which he made upon those whose lives and paths crossed his less frequently. Quite aside from the portrayal of the Master is the interest in the characters, historical and otherwise who have a place in the story. They become very real to the reader, and through them one gains a keener appreciation of the times and ways among which Jesus walked.

## Reading Books on Inspirational, Stewardship and General Themes

PAUL THE DAUNTLESS, by Basil Mathews, is a most challenging book, historically accurate and absorbingly interesting. Cloth, \$2.00.

THE CHRIST OF THE MOUNT, by E. Stanley Jones, interprets the Sermon on the Mount and brings its teachings face to face with the difficult and disturbing conditions of present-day life. Cloth, \$1.50.

SINGING IN THE RAIN, by Anne Shannon Monroe, consists of heart-to-heart talks made out of the experiences of life itself. It is inspiring, sympathetic, human and personal. Delightful reading. Cloth, \$2.00.

THE SOUL'S SINCERE DESIRE, by Glenn Clark, is the personal record of a man who has learned to pray as naturally as to breathe, and whose prayers are answered. Very helpful. Cloth, \$2.00.

GOD'S WORLD, by Cornelius Howard Patton, presents the salient features of the world's present structures, the emergence of nationalism, the pressure of international ideals, the disintegration of non-Christian religions, and the encouraging cooperation of the Christian forces. Cloth, special price, \$1.50.

GIRDED WITH GLADNESS, by Dr. Bruce Wright, puts zest and joy into the art of Christian living every day. In essay form it presents a wholesome type of radiant living to Teen-age. Cloth, \$1.00.

WHAT'S LIFE ALL ABOUT? by Bertha Condé. This book like others by the author gives a sane philosophy of the Christian life. It will be of special interest to senior groups. Cloth, \$2.00.

TWO WORDS, by Margaret Slattery, has a vital message for Juniors and Intermediates. Cloth, 65c.

Girls WHO ACHIEVED, by Winifred and Frances Kirkland, is another series of biographical sketches of girls who, by patient and determined struggle, have achieved their life purpose. Girls from eighteen years up will find it an inspiration. Cloth, \$1.00.

STEWARDSHIP PARABLES OF JESUS, by Roswell C. Long, takes up six of the stewardship parables which are especially applicable to the materialism of the present age. Paper, 50c.

LAUGHING STEWARDSHIP THROUGH, by Guy Morrill. This is a unique presentation of the principles of the stewardship of life told dramatically and full of pointed illustrations. Its logic is sound and in several instances its message is startlingly convincing. Suitable for teen-age and senior groups. Cloth, \$1.00.

THE HOUSE OF HAPPINESS, by Bruce Wright. A series of short essays on a Christian home, suitable for reading at family worship. 75c. Formerly \$1.50.

THE SYMPHONY OF FAITH, by Bruce Wright. A series of lovely essays on Christian experience, likened unto the music of the symphony orchestra. Suitable for family devotions. 75c. Formerly \$1.50.

LIFE IN THE SPIRIT, by Bruce Wright. A splendid devotional book on prayer life. 60c. Formerly \$1.25.



# Helps for Leaders of Junior Groups

THE program suggestions which are given upon this and the following page are for use with Christian Endeavor societies and Mission Bands, but they can be used in other ways as well. The leader cannot prepare her program from these pages alone. It is essential that she have access to "Junior World" in which the actual materials and suggestions for program and discussion are given in the form in which the children themselves can use them. "Junior World" is published by the Christian Board of Publication. Some leaders who do not wish to use exclusively material to which the children have had access, will want to purchase the course book on which the missionary programs are based each month. From July to August this will be "The American Family Tree," by Bess Pehotsky Erb. It has in it additional materials, such as stories and program suggestions.

—GRACE W. MCGAVRAN.

## Program Helps for Junior Meetings

July 10—Paul, "Who Kept the Faith"

YOU have at hand the copy of *Junior World* for the first Sunday in July. Under "Outline for the Meetings," in the first column you will find general suggestions which will be useful for all the meetings. Then you will find under "Worship Suggestions" hymns, Scripture, etc., which fit the topic for the day.

Your boy or girl leader will want to go over with you the material in the *Junior World* and also the material suggested on this page. Then the meeting can be planned. It is wise to have as much leadership as possible from the children themselves. Each group has opportunities for using talent which it possesses in the meeting. There may be a group who have learned a hymn that specially fits in, and they can give it as a special number. A direct connection can be secured between these meetings and the Sunday school work by using music, memory Scriptures, and stories as they fit in. Perhaps there has been a discussion in class which has something to contribute to the meeting. Maybe some boy or girl has a fine picture of Paul which can be hung on an easel before the group during this meeting.

Your community has just celebrated the Fourth of July. It may be a good time to bring up the question of the true courage which is needed to help our country stand for the finest and highest. It may be that you can help your leader plan to bring out the new emphases on the Peace movement which needs the enlistment of every man, woman and child. It may be a question of law enforcement, which in the case of the Juniors can be very practically connected with the theme of the discussion. Keeping the law is a basic necessity of democracy. Those who break the law condone the breaking of law by others. "Keeping the Faith," for Junior boys and girls may mean being true to the principles of democratic government as well as to religious beliefs.

Such a topic as this must be developed along some line which will help the children or it is no more than an information lesson. Some questions are given, but you will need to study the need of your own group, and help your child leader to give the meeting the turn, as suggested above, which will meet some of those needs. Per-

haps loyalty to the Sunday school, and Christian Endeavor society, or vacation school is needed; perhaps attitudes in those meetings or in playground groups. Study your need and build your meeting.

The suggestions for activity are rather a continuation of the study this month. You may prefer some service activity. It is always suitable to make some gift for others, either for a sick child, an old person, a group of children, the department or a hospital ward, etc.

## July 17—The Yakima Indians Who Wanted a Missionary

This is the missionary meeting of the Christian Endeavor society or the Mission Band meeting. In addition to the materials given in *Junior World* under the topic, you will need to refer to the story on page 265, and the article on the Yakima Mission on page 269 of the same issue. As adult leader you will be able to borrow the *Year Book* for 1931 from the pastor and find in it the latest account of the work with the Indians. You will also find a longer account in the book *Survey of Service* which your pastor will probably have. The Intermediate leader of your church should have a copy of *Trails of Discovery in World Friendship* with the subtitle "Among American Indians." This will give ample source material if you wish to use it.

It would be fine if the boys and girls would get from the public library the book which you will find reviewed on another page of this magazine, *Waterless Mountain*, and read it. If you are buying a book for your Junior library this will be worth getting, as a book teaching a sympathetic approach to an understanding of the Indian race. It is not a missionary book. The missionary book for Juniors is *Many Moons Ago and Now*, and the course book is included. We have not suggested the purchase of this book for adult leaders of Mission Bands because we are having only the one meeting on the American Indian. Those who can afford to get the book, either for the children to read or as source material for the leader will find it very useful.

Do not forget that this is the first of six meetings on the work of our churches in the United States. The book indicated in the note at the top of the page, *The American Family Tree*, with one meeting on each national group we are studying, is the book you will want to have to sup-

plement these pages in *WORLD CALL* and in *Junior World*.

The suggestions for activities are quite possible of accomplishment. If dramatization is attempted, let several groups work out the playlet and then see which group has best portrayed the spirit of the story. If the group wishes to do so, some Indian legends about the Great Spirit and the Indian people may be found at the library and given.

## July 24—John, Who Followed Jesus' Life of Love

Here again is one of those difficult meetings which are based on the study of a person rather than on a problem of the Christian development of the boy or girl. The suggestions for the activity period may some of them be included in the meeting itself.

It will be possible to take the three epistles of John and to let the boys and girls pick out from them verses which they think they could work out in their own lives. If you want to do anything of this sort be sure to emphasize the request that Bibles be brought to the meeting. Or you can yourself, with the help of your boy or girl leader, hunt out these passages and have several children read them and then let each child who has an idea as to a possible practical use of the principle in daily life give it.

A brief dramatization might be worked out, where a family group with several children, has read to them some of the parts from a letter which the church has just received from John. The person who reads the letter could tell them the facts about John which are given in *Junior World*. Or the children could tell a new child in the same sort of a dramatization what they know about John. Some child will be glad to make a scroll and print some verses from John's epistle with the salutation and farewell lines for use in such a dramatization.

Another possibility is the study of the hymn book, right in the meeting to find verses of hymns which talk about the same sort of thing which John does. As each child finds one he thinks is suitable he announces it and the one verse is sung.

It would be fine if the meeting could end with a kindness to some very old person. John was quite old when he wrote some of the things he did. He would have enjoyed the expression of affection of children. There are old people in most churches who would enjoy a bunch of

flowers and a visit from the Juniors or a committee from the Juniors.

### July 31—A Junior Likes Fair Play

Not much need be said here about this meeting. The suggestions given include some very good questions for discussion and worship suggestions which you may wish to use or may wish to change.

It would be well to find out if there are any happenings which you can use in this connection. Boys and girls are all interested in sports. The Olympics being held in California this year will probably be known about by the Juniors. Fair play is the attitude toward life which means that whatever a person does he does it for the sake of the doing and not for the sake of winning. The same attitude is possible in school as in games. An examination is a serious game. It pits you against the thing you should have been ready to do. Doing your arithmetic paper is a game. It pits your ability, your knowledge, your patience against a given problem. It is the doing and not the mark which is the main thing. Unfortunately our school system has put so much emphasis on "passing," that it has become the end of the game instead of the game's being worth playing for its own sake. Good sportsmanship when you lose and practicing till you can win, ought to apply as much in study as in basket ball. If we can help our boys and girls to arrive at that conclusion we shall have given them something worth while.

### August 7—When Morning Gilds the Skies

Once more we find a hymn study as the basis for the meeting. If at all possible have this an outdoor meeting. If it could be held in a secluded yard, in a corner of a park, in the woods, etc., it would mean much more to the children. It could be widened to include many hymns which find nature a beautiful gift of God through which we may know him better.

Those who wish to do creative work may like to have the boys and girls write a litany of praise for the beauty of the earth. Or some groups may wish to illustrate the hymn or similar hymns with original drawings or built-up posters. Bible verses which have the same idea may be found and illustrated. Poems may be read which have the same idea. Some of the group may like to write a hymn or poem for the occasion.

It is possible that the question of the ugliness of nature may come up. It is not wise to side-step such a question as it arises. What about long dry spells which cause famines, says one child. God has given men the brains to conquer nature. Witness the irrigation projects which have turned deserts into gardens. How about earthquakes which destroy cities? Men are finding out today about the "faults" in the earth along which lines earthquakes occur. Whose fault will it be when that is found out if men build their cities "Whose foundation is on a fault"? The

world is a world of law and order and man has been finding out how to use its law and its order. Such questions may not arise, but if they do the meeting may become a means of helping our boys and girls to think their way through some of the puzzling things about the relationship of God, his universe and his children.

### Mounting Pictures and Making Scrapbooks for Children in Other Lands

ONCE a group of children decided to make something for some children in China. They thought scrapbooks would be nice. But they had no plan and so, when the scrapbooks reached China the missionaries who received them were ashamed of them, and wished that they had not wasted the postage on them.

Another group of children decided to make scrapbooks for children in other lands. They were only Primary children and they had never been allowed to do anything of the sort. Their leader brought to the department some exquisite Chinese embroidery, a pair of Chinese shoes, a reproduction of a Chinese painting. The children examined the tiny stitches in the embroidery, the carefully matched colors, the careful workmanship.

Dozens of old magazines were brought. Each child was given a pair of scissors and a picture with a strongly defined border line. The children themselves appointed a committee to give out the sheets from the magazines, whose responsibility it was to be sure that no picture was given out which could possibly be used in the scrapbooks. Each child set to work to cut it out. The directions were simple: *Cut the picture out, leaving a tiny margin of white outside the border line of your picture. Never let your scissors cut into the border line. Keep the margin of white even and fine and narrow.*

Each child worked hard. He was his own judge. When he thought he had done his picture well enough to pass, he took it to the leader.

"Try again, Johnny! You can do better than that!" or "That's improving a lot. Cut one more and we'll try a harder kind," and the child went back with renewed energy to train himself. When straight-line pictures could be cut out almost perfectly, round-edged pictures were given. When a child "passed" on that he was given the final test of cutting ability. A furniture catalogue provided all sorts of lines, curved and involved. Then came promotion.

Into the next room the child marched to receive white bond paper or construction paper, pictures from magazines, from colored Dennison paper borders or from other sources. He was ready to make something which he would not be ashamed to send to other children.

But this is only handwork. Why go to so much trouble? Is it "only handwork"? No matter what we do in our work with children we try to remember

that it is the child whom we are leading. Nothing, instruction or activity, has a place in our program unless it develops the child. We are wasting precious time if we allow ourselves to forget that life is not one simple idea at a time. Life is a great many interwoven things. We can use the "handwork," the activity period, to do far more than relax the children. It is a golden opportunity to develop character, to conquer personal difficulties, to create attitudes toward life itself. But just because it is the child who is making the scrapbook who is your chief preoccupation, the scrapbook which he makes under those circumstances and under your guidance, will be much more worth while, and will mean more to the child to whom it is sent.

Now for some practical suggestions about the materials you choose.

(1) *Mounts.* Scrapbooks may be bought reasonably at the ten-cent store. Or, construction paper in various colors for brown and black pictures, and in grey, brown or black for colored pictures can be secured in some ten-cent stores, or through the school supply store or, white bond paper of good grade can be bought for \$1.00 per ream.

(2) *Pictures.* They should be clear, interesting, simple, having some meaning—for instance, an illustration to a love story will not be suitable, nor a picture of a murder, nor beautiful women posing, nor more or less undressed figures, etc.) and as pretty as possible. They may be on one subject, such as "ships" which might include everything from canoes to ocean steamers; or "birds" which would include single pictures of birds, nests, birds flying, feeding, etc.; or "children" which would have everything from babies to baseball; which reminds one of the possibilities of a set on "games we play"; or a health set, or "our town" or a geography set.

(3) *Trimming the picture.* Many pictures have a border line. If they do not, unless the figures are such as may be easily cut around, following the outline of the figures themselves (in which case the figure must be complete from head to foot), it is sometimes possible to make a square outline for the picture with pencil and ruler, or a round outline by using a saucer or cup or plate to draw a line around it. Always leave a little white margin outside the border line. It is much easier for the children to cut evenly.

(4) *Mounting.* The average picture is much better mounted if paste is put on the four corners only. Use the mount itself as a pasting page, i. e., turn the picture over, and let the corner rest in the middle of your mount. Then brush it over with paste. Lay the next corner near by, so it does not touch the extra paste which is now on the mount and do the same. All four corners may be thoroughly covered with paste in this way, and there is no paste anywhere except on the corners and four places on the mount. Then turn the picture over, and paste in place.



## Why Did He Tell the Truth?

MILDRED PRITCHET REYNOLDS

**D**OKAR SINGH is a Christian of two years in Kotmi, India, who preferred to live in his own village and endure persecution, rather than move to the Christian village, because he felt that God was able to save him in his own village in spite of all of the threats of the villagers. He has suffered many an insult at the hands of the villagers. But that is another story.

Just last month all of the cattle in that village, including Dokar Singh's were seized by a government official. This village had refused to pay the tax for grazing cattle in government lands and had been ordered to keep off. When the officer came along and seized the cattle, he happened to meet Dokar Singh on the road. He told him what he had done, and why it was his duty to do so; then he asked Dokar Singh his name and caste. He replied that he had been a Christian for two years. As they were standing there talking, out from the village came a mob of men carrying huge sticks with which to beat the government official. He turned to Dokar Singh and said "You be my witness as to what goes on here."



Mr. and Mrs. H. M. Reynolds and children, Kotmi, India

Danger in exposure to the sun's rays permits hats and umbrella to be laid aside for only a minute

The man escaped with his life. A few days later the trial was called. All of the men of the village decided to swear in court that Dokar Singh did the beat-

ing, and so they did. Then Dokar Singh was called and put on his honor to tell the truth. This meant that he had to give the names of those who actually took a part in beating the official. The result was that the head man of the village was sent to jail and the rest had to pay heavy fines.

When one of the Christian men heard what had happened he said, "Why did he do that? Now the village will never forgive him." But Dokar Singh said, "Well, there was something in my heart that just made me tell the truth." A few days later the government official called him into Pendra, and gave him many rights to the forest and land, and made him a forest guard because he was the one man in the whole village on whom he could rely. This has been a bitter pill for the villagers to swallow, but they are smart enough to know that they have been caught in their own trap. His village fellows are coming to him now and saying, "You did right. You spoke the truth when we told lies." His neighbor gave this witness concerning him: "He is the biggest man in all the village. He is free and he fears no one."

"Ye Shall Know the Truth and the Truth Shall Make You Free."

## Carolina Storni

**C**AROLINA STORNI is the oldest daughter of a large family in Buenos Aires. Her parents are Italians by nationality, but Carolina and her brothers and sisters were all born in Argentina. Her early years were spent in the city of San Juan, near the foot of the Andes. The father who had been in comfortable circumstances had financial difficulty and lost all of his property. The family then moved to Buenos Aires and often found it very difficult to secure a living. The father was not always a wise manager and did not always provide well for his family. At times the father's behavior made it very difficult for the mother and very hard on the children. The older son was at times the only support which the family had, but the mother was very careful and was willing to suffer privations and hardships in order that the children should not be denied some of the greatest values of life. So Carolina and her younger sister continued their education in spite of difficult financial problems. They continued in normal school and have both secured their certificates as teachers in the government schools. The two girls are now earning their living as teachers.

When the family was in San Juan they had attended Sunday school and became members of the Methodist church in that city. After they came to Buenos Aires, they became members of the Cramer Street Christian Church where they have remained for a number of years. Carolina, being the older daughter and with her

education, became a very efficient Sunday school teacher. She is intelligent and very alert mentally, and makes a strong appeal to children. She is not very tall, has dark hair, dark eyes and attractive features. She has a pleasing personality but a quick temper which she has well under control. Her teaching ability has made her very useful in the Sunday school. It is always fascinating to see her handling the children in the primary department of the Sunday school. She has the ability of telling stories in a way that grips the children from first to last, and they love and admire her. She also is very popular among the young people and has filled important offices in the young people's society of the church there. She is another example of the efficient young people in South America who give promise of leadership for the future of the church. It is only a question of being able to captivate and train such capable young people in order to solve the problem of the leadership of the future church in South America.

J. D. MONTGOMERY.

Buenos Aires, Argentina.

## An "Old Salt" and the Bible

**C**APTAIN ROBERT DOLLAR, steamship magnate, who recently passed away at the age of eighty-eight, made a practice of reading his Bible every day. "For the past sixty years every morning before breakfast," he recently wrote the American Bible Society of which he

was a vice-president, "I have read part of a chapter in the Old and New Testaments. By commencing the day with the reading of my Bible I find it gives me much valuable information and inspiration which is past my power to express. The older I become—and I am past my eighty-seventh year—the more benefit do I derive from this habit of reading from chapters of the Bible each morning, not alone from a spiritual standpoint but from a commercial one as well, as I find it of great help in my business. It has meant guidance and help in my efforts to make success in this world.

"As we advance, as we accomplish more and more in the realm of science and its contributing factors, the more do we depend on the living word of God, whether we realize it or not."

There is a Bible in every room of the big fleet of Dollar Line passenger steamers, placed there by Captain Dollar. In addition to this on each of the trans-Pacific liners and round-the-world boats a supply of Chinese Bibles has been placed to meet the need of Chinese passengers, cabin boys and waiters. These books were selected with a view to providing whichever dialect or language form would be most readily understood. Captain Dollar, who has shown his interest in the work of the American Bible Society in various ways, has himself paid the freight charges on all shipments of its Scriptures on the boats of his line to and from the Far East and from publishing centers in the Far East.

## Colleges Close Successful Year

(Continued from page 32.)

max came with Commencement exercises at 10:30 Thursday morning at Science Hall, when 27, the largest graduating class in the history of Spokane University, received their diplomas at the hands of acting president, A. G. Sater. Of this number, 21 are prepared for high-school teaching in various subjects, five are going out as ministers. The valedictorian of the class was Miss Fannie Camp; the salutatorian, David Todd. Honorary degrees were bestowed as follows: To William F. Rothenburger, Indianapolis, Indiana, in recognition of his Christian service—D.D.; to Roy Kenneth Roadruck, in recognition of his contribution in the field of Christian education—LL.D. Dr. Rothenburger delivered the Commencement address. At seven o'clock that evening at Redford Hall, the annual Alumni Banquet was held and many of the old graduates returned to "The School Among the Pines" and enjoyed fellowship together with the class of 1932 as their guests.

### Texas Christian University

One hundred and seven degrees were conferred by Texas Christian University at the fifty-ninth Commencement exercises, held on the university campus on the evening of Monday, May 30. President E. M. Waits presided; the Commencement address was given by B. C. Snodgrass of Amarillo, Texas. The Baccalaureate sermon was preached the morning previous in the school chapel by Dr. Clinton Lockhart, professor of Old Testament and former president of the university. Dr. Lockhart was chosen by the seniors as the speaker they desired for this occasion.

The annual spring reunion of ex-students was held also on May 30. A banquet and a business session constituted the chief formal items of the day. Dr. Edwin A. Elliott of the T. C. U. faculty, as president of the "ex's," presided. Officers and members of the class of '32 were special guests at the banquet.

Senior Class Day was observed this year in a new way. The day was moved up to May 17 and made to coincide with the distribution of the student annual. Classes were dismissed and the morning devoted to formal Class Day exercises. During the afternoon the annuals were distributed. That evening the annual junior-senior banquet was held. The class of 1932 elected permanent class officers, and officers for the sophomore, junior and senior classes of next year were inducted into office.

At this Commencement, Dr. Clinton Lockhart, professor of Old Testament and Semitics in Brite College of the Bible, T. C. U., was honored by the awarding of the honorary degree of Doctor of Literature. Dr. Lockhart came to T. C. U. as president in 1906 when the university was located at Waco, Texas. He served

as president until 1911, when he resigned to devote his entire time to teaching and research. After the appointment of Dr. E. M. Waits as president, Dr. Lockhart served as dean of the university for four years, again resigning from executive work because he found it interfered too much with his scholastic interests.

Seventeen students in Brite College of the Bible received degrees with the class of '32. Sterling Brown of Lubbock, Texas, was awarded the Bachelor of Divinity degree and 16 others the Bachelor of Arts degree, with majors in various fields of religious work.

*The Skiff*, student newspaper of Texas Christian University, has for the second consecutive year been awarded "all-American" honors by the National Scholastic Press Association. This award is made to only 10 per cent of the more than one thousand school papers which maintain membership in this association. Laurence Coulter of Fort Worth is editor-in-chief of this year's *Skiff*. The editorial work on the paper is done by students in the department of journalism, headed by Professor J. Willard Ridings.

### Transylvania College

Transylvania College graduated more than 40 students this year. Fourteen of this number received the degree of Bachelor of Divinity from the College of the Bible. These young men have received a high type of training and are fully prepared to locate as pastors of Christian churches.

There are in reality three Commencements on the campus at Transylvania—Hamilton College, College of the Bible and Transylvania itself. There is a close affiliation between these three institutions with the exchange of credits and courses, but each maintains its identity with its own trustees and faculty.

President Braden has been working hard to balance the budgets of these institutions by June 30 so that a further deficit, particularly in the case of Transylvania can be avoided.

The College of the Bible has established an Alumni Lectureship to be offered each fall to the students in training for the ministry. Last fall, Hampton Adams of Frankfort, Ky., gave a wonderfully helpful series of lectures on "The Minister as Pastor." These lectures should be published. Some person of wealth could render a great service by endowing such a lectureship. Next fall J. J. Castleberry, of Walnut Hills Church, Cincinnati, one of the alumni and also a trustee, has accepted the invitation to deliver this series of lectures.

### William Woods College

William Woods held its Commencement and home-coming from May 29 to June 1. The Commencement was characterized by the return of a number of former students and graduates and there was a renewal of lifelong friendships and associations.

One hundred and eight diplomas and certificates were granted to the seniors going out this year.

In spite of many difficulties the college is closing the year in good financial condition.

The Charm Club recently gave a dinner party in the college dining room in honor of the birthday of President Cockrell. The room was lighted with candles and a large birthday cake graced the president's table. Dr. Cockrell gave a talk on "Birthdays" and expressed his appreciation of the thoughtfulness of the college group.

William Woods College is holding a summer camp for girls again this season. The experiment last season was so successful and there was such a demand for it that bigger and better plans for this coming session have been made. Mrs. Wilma Hull of Oklahoma City is in general charge of the summer camp.

## New Analytical Bible

THE *New Analytical Bible* is one of the many new Bibles with helps that can heartily be recommended to the public.

While the text used is the King James Version, yet there are more than 5,500 corrected renderings taken from American Standard Version. The compilers of this Bible are sufficiently familiar with the scholarship of the day to bring the information up to date, as well as to preserve the traditional background necessary to the understanding of writings so ancient and so interwoven with the life of all peoples.

Each book of the Bible has an introduction which will familiarize the reader with the necessary historical facts to understand the book; and each book closes with a list of "outstanding facts" sufficiently comprehensive to be called a digest of the book. Other features, such as Analytical Outlines, History of the English Bible, Genealogies, Indexes, Contemporaneous History, an excellent concordance, many charts, Scripture references printed in readable type, following the verses to which they refer, fifteen maps in black and white and twelve colored maps, a brief history of manuscripts and versions, these with many other features make the *New Analytical Bible* a compendium of information for the student who has neither the time for reading nor access to the material which the scholars have discovered during the centuries of Bible research and study.

The *New Analytical Bible* presents helps, history, reference and general information in such splendid form that I unhesitatingly commend it to teachers, ministers and students.

BERT R. JOHNSON,

Downey Avenue Christian Church.  
Indianapolis, Indiana.



## Conservation...

Our people should consider that when their business is placed with this house they will secure the finest material and will have a share in building up their own institution.

This is a brotherhood enterprise. It came from the thought of the brotherhood, having been approved by three successive National Conventions.

Following this call, Mr. R. A. Long made a gift of \$404,307.95 for the founding of the institution. He answered this appeal just as he has answered other great claims of the brotherhood.

The affairs of the institution are administered by a board of thirteen trustees. Part of the earnings are used for expanding the plant for wider service, and the balance is distributed among other brotherhood interests.

Every order that is sent here adds that much to the volume of business, enabling the house to extend its facilities and to increase its appropriations for other brotherhood causes.

The greater number of our churches and Sunday schools want the brotherhood work to increase. Would it not be logical for all these to place all their business with this house?

Distributions to other agencies of the brotherhood amount to \$176,635.00.

CHRISTIAN BOARD OF  
PUBLICATION

St. Louis

## Fruits of Kotmi's Touring Work

THE touring season is about over now and each day we see fruits of our intensive piece of work. People are coming for help from the villages round about.

Yesterday, in the pouring rain, a man came from one of the villages saying, "My baby is very, very ill, we can't bring it here because of the rain but won't you please come and save it? You taught us the better way; and now we've come for medicine. We are through with the 'Baigas' (witch doctors)."

Jai Singh, one of our newest Christian farmers, has been away on a ten-day "tramp." He has been visiting all of his Hindu relatives (staying in their homes and eating with them), for what purpose? "Telling the Story of Jesus." How do we know? His brother came to the Sahib and said, "Jai Singh has been teaching us how we should leave off our 'devata' (polytheistic) worship and our worship to 'bhuts' (evil spirits) and worship only God, the Father." Then the brother added, "He is right. I believe He (God) can save us from our sins."

This type of Christian convert will establish the New Testament Church and even when missionaries are no more, the church will grow and flourish under their leadership.

A woman was dying in Kotmi village and the "Mahabaiga" (chief witch doctor) had been called and pronounced her incurable. One of our Bible women, Sahudra Bai, went to see her and finally persuaded her son to call the doctor. Yesterday Doctor Lutz and Miss Bender performed the operation in the courtyard of the woman's home before a very nervous and excited audience of about seventy-five people. The woman had not eaten for a month or more and after the fluid had been removed from the stomach, she immediately asked for food. Such a marvel they had never dreamed of—and now our work with this family has just begun.

MILDRED PRITCHET REYNOLDS.

Kotmi, India.

## Enter the Witch Doctor

CONDITIONS had changed so much around Bolenge that when a Witch Doctor was brought to some villages not far from here the younger generation did not know what to expect. He began his contortions accusing a certain man for being responsible for the death of a certain person. This highly respected old gentleman was made to drink the poison cup to prove the case. He died from the effects so they became afraid lest there be difficulties come to them and hanged him from a tree that people might say that he had committed suicide.

The same week this medicine man "located" the person who was causing the illness of a woman. The husband was worked up into such a frenzy that he said

he would kill five women to help her get well. He crossed over the Congo River (three hours by canoe) to the native village of Bolenge, where he not only made boast of what he intended to do (which no one believed) but also went into the forest toward the gardens where he knew the women would be at work. He waited but no woman came along the path. He saw a strange man coming with a load of poles for a house, on his shoulder. He cut him with his knife very badly. The man dropped his load and fought back with his large knife used for cutting poles. The killer was so wounded that he could not continue fighting. The stranger then dragged himself into Bolenge where he gasped out his story. Some carried him to the hospital and others ran to the gardens to protect their wives. As one father and grown son went by where he was hidden, looking for the mother, the killer stabbed the father, then the son as he came to his aid. By three o'clock the stranger was dead and by four o'clock the killer had died. The other two should live. All of this caused by the revival of the Witch Doctor. Needless to say the church here is very much stirred up over the matter.

In olden times the villages attacked would have completely wiped out this other village from which the killer came. We are praying that enough of the love of Christ has entered their hearts that no more deaths result but that the Witch Doctor be driven out forever from their midst.

GOLDIE RUTH WELLS.

Bolenge, Africa.

## After Many Days

THIS month we have found a very unusual girl in town—a Mohammedan girl who has been away to school and is ready to take her high school examination. When I asked her what she was going to do, she answered without a moment's hesitation, "I am going to medical school and learn to be a doctor and help my Indian sisters." She said she was able to do this only because her parents were willing, that if she had any sisters they would go too. She did so wish the same thing for her cousins but they were not allowed to go.

In the 200 non-Christian homes we visit every week this is the only Mohammedan girl I know who has had such a chance of being sent to school. She was so happy to see us because she had been taught as a child by Miss Kingsbury. When she spoke so highly of her, I said, "Perhaps it was Miss Kingsbury and her teaching that caused you to want to go to school." She dropped her head a moment, then raised it and said, "Yes, it was." This is our Jubilee—and this is just one of the many influences of those fifty years.

ETHEL SHREVE.

Bilaspur, India.



## Individual Cups

Does YOUR Church use this cleanly method? Send for SPECIAL OFFER at low prices. Tray and 36 best glasses and Cover \$9.00. Glasses \$1.00 dozen. Collection and Bread Plates.

THOMAS COMMUNION SERVICE CO., Box 488 Lima, O.



Missions Home, Winona Lake, Indiana, will be open July 1 to September 1, 1932, for the entertainment of (adult) missionaries home on furlough, who need the rest and inspiration for two weeks at beautiful Winona Lake. No meals are served, but they can be had near the Missions Home at reasonable prices. Rooms with towels and bedding FREE.

For further particulars, write Mrs. Charles Vickers, Chairman, 238 S. Oak Park Avenue, Oak Park, Illinois.

### The Prayers of Congo

PERHAPS I have not prayed with our Congo people so much before (we meet each morning from 6:00 to 6:30 in prayer) or perhaps they are growing. Their prayers are so sincere and their manner of praying so vivid. Lokosa Paul prayed the other day, "Oh, Lord, our fathers put spears into our hands and taught us to use them. But you, our Heavenly Father, give us life and love: teach us to use them." Another prayed, "Father, Congo is your garden, the missionaries your tools, we are the plants; help them to cultivate us aright." Another moved me to tears as he prayed for us, their "teachers." He said, "O God, our Heavenly Father, these teachers have left their homes and loved ones to come to us with your gospel. Now their hearts are cut with sorrow because there is not enough money to carry on all that work. O Lord, bless them, strengthen them, let them know that you are ever with them in their work for you, which you choose for them to do. Don't let them get discouraged."

GOLDIE RUTH WELLS.

*Bolenge, Africa.*

### News From China

DESPITE the fact that there have been no foreign missionaries resident in Chuchow, China, since 1927, the work in that city and surrounding outstations has been kept up. There were fifty-eight additions to the church last Christmas and inquirers' classes are conducted regularly. The workers help in local public welfare projects and have been asked to assume positions of responsibility. The school has an enrollment of more than 300 and enjoys a very high standing in the local community.

The Sunday school at South Gate, Nanking, China, last year averaged 313 in attendance. Besides there have been

Full, Dependable, Christian  
Manhood and Womanhood  
Must Be the Goal of Education.

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is Seeking This Goal in Company With Other Christian Colleges of Liberal Arts.

KENNETH I. BROWN

President

P. O. BOX AA3 HIRAM, OHIO

### Receipts for Eleven Months Ending May 31, 1932

United Christian Missionary Society  
From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	\$211,837.70	\$53,018.07*	\$ 3,121.63	\$ 4,752.50*
Sunday Schools	207,037.30	36,627.07*	163.25	3,039.80*
Christian Endeavor Societies	5,014.98	1,087.72*	5.00	5.00
Missionary Organizations	367,954.68	52,299.56*	983.66	2,418.16*
Individuals	26,698.18	12,171.91*	6,493.93	14,693.48*
	\$818,542.84	\$155,204.33*	\$10,767.47	\$24,898.94*

#### From Miscellaneous Sources

Bequests	\$ 6,039.25	\$15,405.61*	\$ 7,528.66	\$ 3,085.62*
Interest (U. C. M. S.)	72,843.34	3,495.98*	3,599.44	906.72
Interest (Old Societies)	36,702.33	4,468.42		
Gifts from Old Societies	23,965.18	33,230.40*	42,792.50	22,035.04
Home Missions Institutions	54,865.03	9,866.43*		
Benevolent Institutions	64,813.68	12,771.98*	164.37	4,280.11*
Foreign Field Receipts	182,901.31	28,684.21*		
Annuities			11,933.70	33,227.03*
WORLD CALL Subscriptions and Advertising	33,008.71	10,907.26*		
King's Builders	547.46	2,515.60*		
Literature	27,018.29	8,248.76*		
Miscellaneous	25,265.17	9,506.90*	8,865.26	2,817.29*
	\$527,969.75	\$130,164.71*	\$74,883.93	\$20,468.29*

#### Board of Education

Churches	\$ 33,788.56	\$25,211.98*
Endowment Crusades		710.92*
*Decrease.	\$ 33,788.56	\$25,922.90*

meetings and physical examinations for a cradle roll of fifty-three members. Other religious education work consists of prayer circle, English Bible class, young people's club, young married women's group, church history group, ten student Bible classes, four student fellowship groups, hymn singing classes, Christian Endeavor, men's week-day Bible class and a retreat for young people. The day schools have 301 primary and 246 middle school students, prac-

tically all of whom are enrolled in voluntary Bible class or religious education fellowship groups.

Twenty-eight were added to the Drum Tower Church, Nanking, last year by baptism, and thirty-one at the South Gate Church. At South Gate fifty-one of the members and seventeen students not yet members, give regularly voluntary help in Sunday school and evangelistic work.



# The Last Page

**R**ELATIVITY is still with us. As evidence, think a moment on the remark of the English economist who said he wishes his country would undergo a year or two of what America calls depression.

"Well, who's been waiting the longest?" asked a physician cheerfully as he opened the door of his consultation office. "I think I have, doctor," said a tailor, arising and presenting a bill. "I delivered your clothes three years ago."

When a woman takes in washing for four dollars a day, that's labor. When she does it for nothing, that's love.

## Chinese Proverbs

Other people's circumstances are never uniformly good. How can you expect your own to be? You are not always reasonable. How can you expect others to be?

The excitable mind mistakes a rock for a tiger and the shadow of the bow for a snake. The serene mind regards the sea gulls as companions and the croaking frogs as music.

No merit is so big that it can stand boasting.

The full moon must wane and the full-blown flowers must fade. Therefore the wise man does not expect to attain enduring perfection.

Great ability is made by overcoming little difficulties.

It is fun to know the quirks of people's minds without seeming to recognize them.

It is other people's faults that you should forgive, not your own. It is your own suffering that you should bear, not that of others.

Better be blamed than praised, when both are undeserved.

Success based on virtue is like a flower growing in the forest. Success due to ability is like a flower planted in a pot. Success gained by trickery and force is like a rootless flower in a vase; it can be seen to wither even as it is watched.  
—*Christian Endeavor World*.

## Tables Do Turn

"I'll give my fortune to get well, Doctor," said the Big Banker in a quavering voice.

"Sorry, sir," replied the doctor, "but I'll have to ask for better security."

"Did you read about those two financial experts who went bankrupt?" "Yes, how did it happen?" "They followed each other's advice."—*Judge*.

Client: "That's an unusually valuable clock you have in your office. Is it insured?"

Lawyer: "No, but it is absolutely safe. All of my help are constantly watching it."

Make me too brave to lie or be unkind,  
Make me too understanding too to mind  
The little hurts companions give and friends,

The careless hurts that no one quite intends.

Make me too thoughtful to hurt others so.

Help me to know

The inmost hearts of those for whom I care,

Their secret wishes, all the loads they bear,

That I may add my courage to their own.

May I make lonely folks feel less alone

And happier ones a little happier, yet

May I forget

What ought to be forgotten and recall

Unfailing all

That ought to be recalled, each kindly thing,

Forgetting what might sting.

To all upon my way

Day after day

Let me be joy, be hope. Let my life sing.

—MARY CAROLYN DAVIES, in the *Postal*.

One of the well-known drug stores in New York City made a practice of giving a penny to each beggar who came into the store. One day one of the "regulars" came in with another beggar.

"Please, Sir, would you mind giving this man the penny from now on? I just sold him my route."

## Why They Became Ministers

Six anonymous statements in

*The Journal of Religion*

1. I thought it was the saving of souls then, but now think it was due to the fact that the only big men I knew were ministers and my desire to be something more than a local clodhopper. . .

2. Just before entering high school I became acquainted with some boys who belonged to a Baptist boys' club in the church. My father refused to allow me to join the church, but I did it, and soon came to be usher, member of the choir, president of the young people's society, teacher of two Sunday school classes, leader of the singing, etc., etc. It was a true desire to be of service oversentimentalized, that led me to consider the ministry. I presume my interest was heightened by the deep glory I got out of church positions. There was a great deal of the messianic complex, I suppose. . .

3. All the influences around me from my youth up were strongly religious—my paternal grandfather was a pioneer preacher. In my childhood people often called me "Elder" from some fancied resemblance to my grandfather. . .

4. The ministry presented an opportunity to earn my way through school by preaching. . .

5. The final thing that led me to try

the ministry was a good Christian girl for whom I felt I could do no less. . .

6. The ministry attracted me as a life involving intellectual pursuits, leisure for study, together with a desire to be concerned with matters vital to humanity, where results secured would be permanent. . .

John Twigg

Gave nothing big,

His wife gave nothing small;

And so between them both

They never gave at all.

Wood: "When are you going to take an aeroplane trip?"

Stone: "Not until after the law of gravity has been repealed."

Diner: I'm hungry enough to eat a horse.

Waiter: O. K., buddy. You've come to the right place.—*Harvard Lampoon*.

"Well, I've seen scarlet finger nails,

Although I did not hope to;

But they are things I wish I might

Apply a little soap to."

"Absolute knowledge I have none,

But my aunt's washwoman's sisters son

Heard a policeman on his beat

Say to a laborer in the street

That he had a letter just last week,

Written in the finest of Greek,

About a man in Timbuctoo

Who said the Negroes in Cuba knew

Of a colored man in a Texas town

Who got it straight from a circus clown

That a man in Klondike heard the news

From a gang of South American Jews

About someone in Borneo

Who heard a man who claimed to know

Of a swell society female rake

Whose mother-in-law would undertake to

prove

That her seventh husband's sister's

niece

Has stated in a printed piece

That she has a son who has a friend

Who knows when the depression is going to end."

## Nothing by Chance

No, not by chance

The pale moonflower

Works its white magic

For an hour.

Not unadvised

The hermit thrush

Flings hidden rapture

From the brush.

Nor does it come

Without design

That love and pain

Are yours and mine.

—BARBARA YOUNG,

in the *New York Times*.



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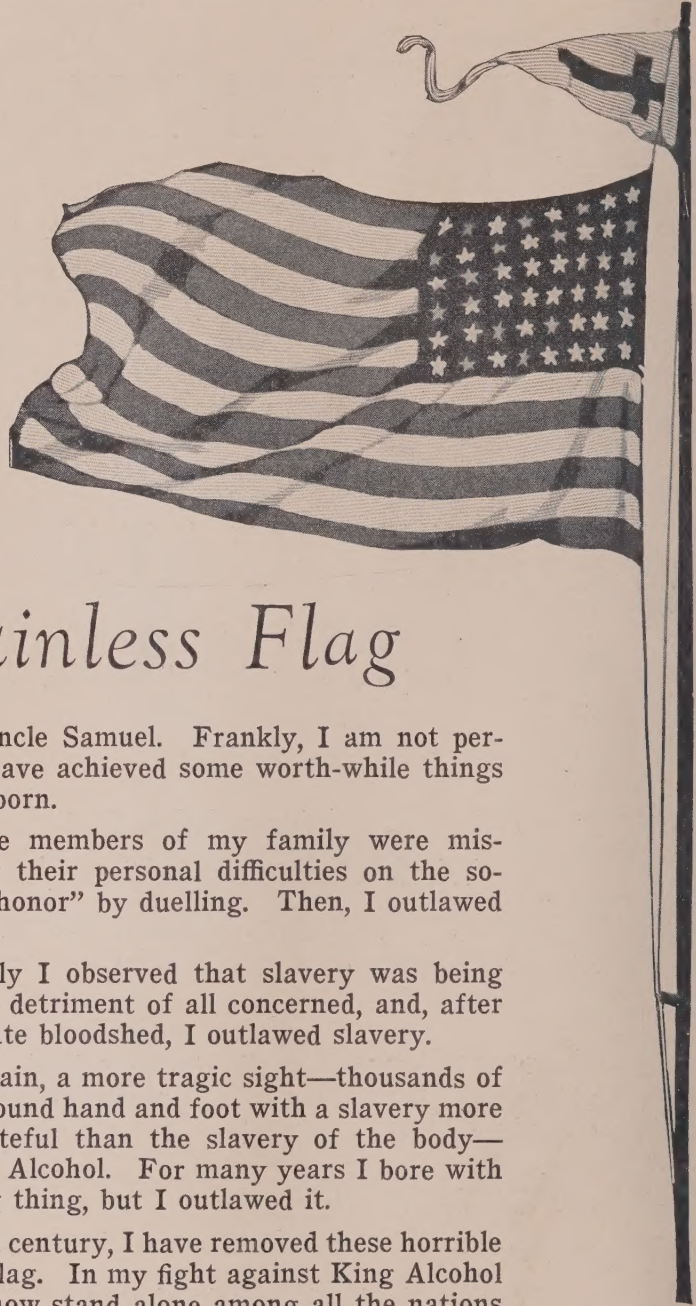
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A



## Stainless Flag

I AM your Uncle Samuel. Frankly, I am not perfect, but I have achieved some worth-while things since I was born.

I found some members of my family were mistakenly settling their personal difficulties on the so-called "field of honor" by duelling. Then, I outlawed duelling.

More painfully I observed that slavery was being practiced to the detriment of all concerned, and, after much unfortunate bloodshed, I outlawed slavery.

But I saw, again, a more tragic sight—thousands of my household bound hand and foot with a slavery more horrid and wasteful than the slavery of the body—slavery to King Alcohol. For many years I bore with this devastating thing, but I outlawed it.

Thus, within a century, I have removed these horrible spots from my flag. In my fight against King Alcohol I know that I now stand alone among all the nations of the world, and it pains me to believe that many men and women in my great family would bow again to his awful yoke. But I would rather be alone, with a stainless flag, than join again that galaxy of nations which declare by their acts that they will be partners of King Alcohol in human debauchery through drink, and whose flags are stained with the blood of their citizens. And, with the help of Almighty God, I am determined to keep such spots from MY flag and ever proudly wave it o'er the land of the free and the home of the brave!

—The American Issue.